The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XIX. NO. 41.—WHOLE NUMBER 977

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, DECEMBER 8, 1849. AT NO. 12 JOHN-STREET.

Daily Public Worship.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P. M.
In St. Luke's Church . . . . . . 8 "
4 P. M. on Fridays.
In Church of The Annunciation . . 8½ " and 4 "
In Church of The Holy Communion . 8 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 P. M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.
In Emmanuel Church . . . . 9 A. M., and 5 P.M.
In Church of The Holy Apostles . . 9 "
In Grace Church Brooklyn Heights,. 9 " and 4 "

Calendar for December.

9. Second Sunday in Advent.
16. Third Sunday in Advent.
19. Ember Day.
21. St. Thomas the Apostle. Ember Day.
22. Ember Day.
23. Fourth Sunday in Advent.
25. The Nativity of our Lord, or the birth-day of Christ, commonly called Christmas Day. [Proper Psalms instead of Psalms for the day.]
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
30. Sunday after Christmas.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
6. The Epiphany, or The Manifestation of Christ to the Gentiles.
13. First Sunday after The Epiphany.
20. Second " " " "
25. The Conversion of St. Paul.
27. Septuagesima Sunday. Third Sunday before Lent.

Poetry.

The Cycle of the Church Services.

From the Rev. S. C. Wilks's "Rosebuds Rescued."

FOR ADVENT.

As nations from the solar sphere
Compute their day and rolling year,
So doth the Church her seasons bless
By the bright Sun of Righteousness.

In Advent breaks the radiant dawn
That ushers in the holy morn.
At first faint streaks of glory rise,
Then warmer wax the orient skies,
And Faith beholds with raptured eye
The Saviour's promis'd coming nigh;
Till clouds and darkness melt away,
And brightly bursts the natal day.

Man's mortal eye, that cannot gaze
On the full Godhead's dazzling blaze,
May well the lustre mild abide
Of Bethlehem's Orb at Christmas-tide,
When soft the heavenly choir began
"Glory to God, good will to man!"
Nor shrink the gentle beam to see
That gladdens the Epiphany;
When sages hasted from afar,
Led by a monitory star,
That pointed where unhonor'd lay
The cradled Babe, whose glorious ray
Should cheer the Gentile, and dispel
The darksome night of Israel.

And twice that matin sunbeam falls
On hallowed Judah's temple walls;
First on the eighth day's weeping morn,
Which shunned not He though sinless born;
Honoring the rite His Father gave,
As we in font Baptismal lave;
And when again the heavenborn Child
Mary presented undefiled,
Nor votive turtle dove could vie
With that meek Infant's purity.

But ere the heavenly orb ascends,
Its glorious noon a storm impends;
Temptation's clouds and darkness press
Athwart the lowering wilderness.
But soon from forth the cloud is seen
That rising beam again serene;
Nor Satan's arts nor earthly care
Its pure effulgence can impair.

But thicker clouds at length we see
Darkling around Gethsemane.
Eclips'd is now that gladdening ray
That late poured bright the cheerful day;
Struggling, it seems to linger yet,
Ere dark on Calvary's mount it set;
Red, as is view'd the waning beam,
With blood—yet mild its parting gleam,
And sweeter, fairer, lovelier now,
Than when it gemm'd noon's fervent brow;
No twilight gilds that evening's close,
That night of chill suspense and woes;
The rocks are rent, the mountains quake,
The slumbering dead from darkness wake,
And all things, man except, confess,
Hath set the Sun of Righteousness.

But Easter bursts the fearful gloom;
The risen Saviour quits the tomb;
The Sun of Righteousness upsprings,
With light and healing in his wings;
And warmer still the zenith glows,
As his last rays refulgent close
On bright Ascension's cheerful noon,
When copious fell the hallow'd boon
To bless a world in night that lay,
Now gladden'd by His deathless ray.

And thus as from the solar sphere
Men date their day and rolling year,
The Church her hallow'd tides doth bless
By the bright Orb of Righteousness.

Ch. of Eng. Magazine.

Selected Matter

Extracts from a Charge to the Clergy of the Diocese of Western New-York,

Delivered, August 15, 1849, at the opening of the Convention in Trinity Church, Geneva,

ON RELIGIOUS TRAINING,

Being the Second Charge by Wm. H. De Lancey, D. D., LL. D., Bishop of the Diocese.

The Charge—Continued.

STATED LECTURES.

Stated Lectures constituted another most useful and effective mode of training your flocks. I mean by this, discourses on specific topics, delivered to the people on other days besides Sundays. Not only is the whole field of theology thrown open, but all correlative topics connected with the history, institutions, usages, worship, character, liturgy, rites, prospects, sufferings and triumphs of the Church of Christ; the errors, schisms and secessions; the persecutions and trials, which have signalized its progress, and whatever may tend to enlighten, aid and direct your people in the paths of God, may be made in the way of lectures subservient to their improvement. You are aware, of course, that many of our ablest treatises in theology were delivered as lectures. Names of distinguished Prelates, both at home and abroad, crowd upon us as having given their sanction to this system of ministration. I have already mentioned to you Bishop White's Lectures, and others also might be named, This system is growing widely in the Diocese. During the season of Lent particularly, I state it with satisfaction, in many of our churches, lectures on week days are delivered.

The system may be carried to a much wider extent than it is in many places, as a means alike of improvement to the Pastor, and of instruction and edification to his flock. I urge it most earnestly on you all. You know to what extent the system of lectures in philosophy, arts, sciences, history, literature, law, and almost every subject was carried a few years ago; how it drew both young and old to the halls of societies, lyceums, colleges and academies, to listen to to the topics of popular discussion. A similar zeal on the part of clergy and people, in behalf of the holy class of religious truths entrusted to us, would be equally powerful as an agency of enlightment to the christian mind. The theology, the usages, the forms, the rites, the devotions, the sacraments, the history of the Church, may furnish you with abundant topics of discussion. Just imagine that a course of lectures on such topics were addressed to every parish, in every Diocese, every year. You see at once what a flood of knowledge would rise and swell and spread over the Church, not with the rush of a torrent to sweep away landmarks, but like the refreshing and fertilizing waters of the Nile. This knowledge—scriptural, sound, true, full, unreserved, intelligible information—on the nature, the claims, the doctrines, the exactions, the sacraments, the institutions of the Gospel and Church of Christ, that the christian public, of all denominations needs; that the laity of the Church ask for; that each flock will appreciate; that will fortify the Pastors of the Church in the judgments and affections of their people; that will strengthen and expand the Church; and with the keeping of the Holy Ghost, will surround you with a stable and increasing body of humble souls, fearing God and doing righteousness, seeking first the kingdom of God and the righteousness thereof; well instructed and trained in the ways of God, and capable of discriminating truth from error; a body of Christian disciples, continuing in the Apostle's doctrines and fellowship, and in breaking of bread, and in prayers.

THE PRESS.

The Press is a third mode of training your flocks in the true faith and practice of God's holy word. This is to be used in two ways:

By publishing your own written books and tracts; and

By recommending and distributing books, tracts and papers, calculated to instruct and edify the flock.

Some of the most useful, practical volumes and tracts are, as you all know, the result of the experience and labors of the Parochial Clergy. In the shape of sermons, tracts, pastoral letters, annual parochial reports, and short treatises adapted to the peculiar condition and wants of a Parish, the systems of publication which shall not involve you in the expense and trouble of book-making, may in some cases be made conducive to the growth of a Parish in grace, knowledge and christian holiness.

In a Diocese like ours, where the great body of the Parishes are village and rural Parishes, there being but half a dozen comparatively small cities and a dozen city parishes within our entire limits, the opportunity and need of individual private publication of books and tracts, are not great; but still, in some cases, it may be most advantageously used, and is not to be wholly overlooked in adverting to the several methods of guiding and training the people in the ways of God

The other mode is the more accessible, and at the same time the more delicate, the more sufficient and the more important; the recommendation and distributions of books, tracts and papers in a parish, for its proper religious training. No Clergyman can properly disregard this mode of usefulness in his Parish, without surrendering it to an influx of error from a thousand directions. His people are to be trained as christians, and the books and tracts of infidelity and schism may be spread among them. They are to be trained as believers in a Triune God, and the books and tracts of Socinianism may be spread among them. They are to be trained as believers in God's final and eternal judgment upon sin, and impenitence in a future world, and the plausible theory of Universalism may be circulated in books and tracts among them. They are to be trained as Protestants, and the idolatries and errors of the Romish Church may be spread in books and tracts among them. They are to be trained as Protestant Episcopalians, and the theories which discard, denounce, and oppose the Episcopal element of the Church, and commend schismatic teaching, ministries and worship, may be diffused in books and tracts among the people. They are to be trained as Churchmen, and books and tracts which denounce, misrepresent, pervert, darken, corrupt and pollute the sound doctrines, usages, teaching and worship of the Church, may be spread in books and tracts among them. You see at once, therefore, that he cannot, with any regard to the welfare of his flock, close his eyes to this method of guarding and guiding his people in the ways of God, by the Press.

In the discharge of his duty in this matter, he is ever to remember, that his power is not coercive, but advisory and administory.

It is his duty to warn against, discourage, and discountenance books and tracts of error among his people. It is his duty to advise, encourage and aid the circulation and perusal of books and tracts of truth among them.

To this extent all reasonable men will sustain you in your efforts, for it is within the line of your distinct and recognized responsibilities. You may not force even books of truth upon any one. You may not force even a Bible upon a parishoner. You are bound, indeed, to do "all that lieth in you," in your efforts to correct, instruct and edify the people: but it does not by civil, canonical or moral law, "lie in you," to employ compulsion, or deception, or to use any other agency than moral warning, and moral suasion in the matter.

Equally careful should you be to respect the rights, feelings and responsibilities of your brethren in the Ministry in their respective Parishes, by abstaining from all intrusion into their fields of labor or Parishes, as you would, or should, resist their intrusion into your own.

Religious newspapers is another mode of influencing a Parish, adopted by many to a great extent.

The semi-secular character gives to so many of the religious papers of the country, divesting them of so much of their appropriateness to the original design in establishing them for Sunday reading, and the fierce, exasperated, controversial and unchristian tone evinced by some of them, have made many pious persons of all denominations doubt of the value of such avowed agencies of good. But still, it is an agency that must be used in some form; for in the world, it is as much at the command of error as of truth; and it becomes to a Christian Pastor often a difficult question what course he is to take in regard to them. The leading objects of a religious paper in the Church, are:

I. To diffuse Church information, early and true.

II. To expand the knowledge of the sound doctrine, views and principles of the Church.

III To promote devotional and pious influences in individuals and families.

IV. To promote general unity and harmony in a Diocese, and through the Church.

Papers which effect these objects are to be encouraged; papers of an opposite description, the Pastor may properly discourage. The free and full discussion, in our Church papers, of the doctrines, principles, usages and institutions of the Church, in the honest, fearless spirit of faith, with the kindness and courtesy enjoined by our Lord, I trust there is no clergyman or layman in this house that would oppose. Allowance should be made for that diversity of opinion which the Church sanctions in connection with the maintenance of fundamental truth; and what is more difficult in judging of papers, for that imperfection and liability to error which belongs even to regenerated human nature, and from which we ourselves are not exempt.

In every diocese, diocesan papers will and should be preferred where they exist, unless they deviate from the character before described, as furnishing intelligence of nearer interest, and sustaining influences as more directly connected with the field of duty in which providence has placed your lot.

PERSONAL INTERCOURSE.

Personal intercourse, or parochial visiting, is the next mode of training your flock. Friendly intercourse, frank conversation, cheerful statements, ready explanations, open replies to any questions, suggestions of books and authors, encouragement to enquiring minds, you will find to be most useful in staying and steadying the minds of your flocks, in counteracting error, in guiding to truth, in arresting a diverging step, and in training them in the ways of God.

I am not urging dictation, but diffusion of light and knowledge through the personal influence which a faithful Pastor always exerts, more or less; making your private teaching comport with your public instruction; cherishing such feelings in your people as will induce them to seek information and guidance at your hands; and evincing patience and perseverance in your efforts and anxieties to lead them to the holy, faithful, and consistent obedience to God, which is that reasonable service, having the promise of the life that now is, and of that which is to come.

THE CHURCH INSTITUTIONS.

Interesting your flocks in the institutions of the Church, is another mode of training them in the ways of God. To the Church is entrusted the great work of originating and sustaining the various human enterprises by which its growth is promoted. This it can do but in two ways: by direct action itself, or by accepting and sanctioning the voluntary offers of aid from its members. On one or other of these bases are erected all the institutions recognized by the Church, in its general or its diocesan character. In these you are to endeavor to interest the people of your charge, as far as their means shall sanction.

All aid of this kind is of the free gift character. No taxes, no coercion, no assessments are made. Thus the Convention prescribes collections; which amounts only to this, that the opportunity shall be given to the people to contribute to these objects. The giving is with the people.

Sometimes the clergy thinks that though the convention directs, by resolution or canon, a collection to be made, yet they for their own private reasons, will not have the collections made; and so omit them on the days prescribed. A moment's reflection will satisfy you of the error of this course. A canon is but a law of the diocese, adopted by a majority after due consideration. If a bad law, it can be amended. As a law, it should be obeyed by both clergy and laity, who through their representatives in convention, called it into existence and operation. Even if a clergyman or layman think it unwise, injudicious, inexpedient, not as well framed or guarded as it might be, such an opinion does not exempt him from obedience to it, any more than his thinking a law of the land, an act of the legislature, or an ordinance of the city corporation, injudicious and inexpedient, would justify him in resisting its application to himself or his property.

When a collection is prescribed by canon, it is the plain duty of the clergy, who before God have solemnly engaged to conform to the doctrine and discipline of the Church, as the Lord hath commanded, and as this Church hath received the same, to comply with the prescription and make the collection. The requisition goes the length of giving the notice of the collection, that the people may understand its object, and of desiring the Wardens or Vestrymen to present the plates to the people. For the results of the application the people are responsible, not the clergyman. The duty of application is his; the duty of giving theirs. Let the clergy and congregations call to mind these several points, and they will see at once the duty and propriety of obedience to canonical law.

1. That the clergy have all, solemnly before God and man, promised to obey the laws of the Church.

2. That disobedience to the laws of the Church is fatal to its very existence as an organized and conventional body among us.

3. That every minister is liable to presentment and trial for violation of the constitution or canons of the Church, or of the Diocese to which he belongs; and on being found guilty, may be admonished, suspended, or degraded, according to the laws of the Diocese.

4. That a majority of a Vestry may present a clergyman for violating the canons and constitution of a Diocese, and that the laity are thus constituted the judges as to the duty and necessity of presentment for such violations.

Now, there are two classes of application of this kind; such as are merely recommended, and such as are canonically enjoined. In regard to the former, the clergymen may properly exercise his discretion. The latter exacts his obedience, unless the law itself violates the higher law of God. In regard to both, he should seek to promote the ample, earnest, liberal patronage and interest of his flock; the self-denying consecration of their means to the glory of God and the good of men, through the medium of such institutions, whether Parochial, Diocesan, or General.

CHERISHING A DEVOTIONAL CHARACTER.

The devotional character of the Parish is to be cherished by the public prayers of the Church, and by frequent participation of the Lord's Supper. The opening of the Church for public prayers as often as the ability of the Pastor, or the desires of the people, or the convenience of both will allow, is so obvious a method of increasing the devotional character and habit of a Christian flock, that it need only be named. The ample provision of the Church for such services, extending to daily prayer both morning and evening, evinces that the Protestant Reformers who provided the Prayer Book, had neither the desire nor the design to withhold Christian people from the house of God, and no apprehension that a frequent attendance there would tend to mere formality of heart and life; and I know of few more distinct and unjust reflections on the Protestantism of the Church of England, in many of whose venerable cathedrals a daily service has prevailed from the Reformation, interrupted only by the fury of war, the overthrow of the government, or the expulsion of the clergy, to the present day, than the intimation or assertion that a daily service, or holding prayers on Saints' days, betrays a tendency to Romanism. That, because the whole of your congregation, will not, or cannot on week-days, attend the public prayers, such prayers ought not to be held for those that can attend, is a fearful misapplication of the majority principle, which, if carried out, would in this and other countries exclude thousands of Christians from the house of God, and even put the gloom of eternal silence upon the voice of prayer in the sanctuary, whenever and wherever a majority of the people happen to abstain from public worship: it is in open disregard of our Saviour's gracious promise and avowal, that wherever two or three are met together in His name, there is He in the midst of them; and it is a flat contradiction of the practice of the apostolic Church, when all that believed continued "daily with one accord in the temple," praising God and having favor with all the people, and when the Lord added to the Church daily such as should be saved.

The nature and demands of the daily occupations of some, the distance of others from the temple, the interruptions of business that cannot be controled, must of necessity render, in a country like ours, where almost all are unavoidably immersed in business of some kind, attendance on the daily worship in many cases impracticable, and reduce the number of attendants to a small portion of the flock. I do not know that a daily service throughout the year is prevalent in more than three or four Parishes in the Diocese; but prayers on Wednesdays and Fridays, on Saints' days, on every day during Lent, as well as evening services, are observed in several of our Churches; and while I caution you against making a daily service a test of piety in yourselves or others, or substituting an attendance on public prayers for the private devotions of the closet, or the social devotions of the family, I should be unfaithful alike to you and your flocks, as well as to a Higher Power, did I not earnestly and openly urge the public prayers of the Church as one most important means of training your people in the ways of God.

Still more important in this work in the frequent participation of the Lord's Supper.

That this was weekly in Apostolic days, all know. That to the faithful recipient it is a means of grace, you are aware. That administered and received as Christ ordained, it is a rich element of Gospel piety, surely none of us can question.

In the Church of England, the law requires that every parishioner shall communicate, at least, three times in every year. There, however, as with us, the general practice is to receive the communion every month; while in all cathedral and collegiate Churches, where there are many Priests and Deacons, they all receive the communion with the Priest every Sunday at least.

It is obvious that if you desire your flocks to grow in grace, you must give them God's appointed means of grace. In this view, the frequent participation of the Holy Communion is evidently needed by us all. Of the frequency you must be judges, in the absence of all canonical or rubrical exaction on the subject; and, while you aim to depict to your flocks the scriptural view of the true nature of this Holy Sacrament, and need not be afraid of the Scripture practice in regard to it, you are bound to present it to their minds as an obligatory rite, and as God's appointed means of their growth in grace; which they cannot neglect without sin, without arresting their progress in holiness, nor without endangering their souls by neglect of that Holy Sacrament which the Church declares to be generally necessary to salvation.

Communications.

For the Churchman.

Presby'n Clergyman looking for the Church

Entered according to Act of Congress in the year 1849, by John W. Mitchell, as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER XIV.—SCHISM.

(Continued.)

And if from wholesale sects, we should pass to individual fancies and opinions, where "every one hath a psalm" (his Glory Alleluia), "hath a doctrine, hath a *tongue*, hath an interpretation," rendering him a sect as it were within himself, where should we end? In the parlor and the street, in the stage coach and the bar-room, in the city, the sea, and the wilderness, and in mixed companies everywhere, how constantly is religion dragged like her Divine Master, from tribunal to tribunal, to be catechized, exposed, and judged. O, how often has my very heart sickened, to hear the crude fancies and conceits of men and women, uttered with a flippancy that nothing could intimidate, and yet with an obstinacy that nothing could disturb, on themes in the midst of which Gabriel stands adoring as in temples not made with hands, and into which the whole company of heaven "desire to look." It is said that there were times when Shakspeare thought himself no poet, and Raphael conceived himself no painter; but can sectarianism produce a cobbler or a washerwoman in the land, that do not believe themselves theologians? From every settled article of faith, one, and another, will clamor his dissent, and iterate it, and reiterate it, until you are disposed to withdraw the sacred thing from the unholy gaze of the lookers-on, and to leave the field to a combatant whose only ambition has been to establish a reputation for thinking for himself. Ever and anon you meet a new Protagoras, who, according to the account in Plato, "had nothing but confused notions, such as he had collected by desultory reading, and, instead of knowledge, had a monstrous heap of opinions, which, when compared, contradicted and destroyed each other." Another you find asking—can I not be saved, even if I reject this—and this—and this, in Christianity? Another demands, Is it necessary to salvation that I should fast?—that I should receive the communion?—that I should be baptized?—that I should be a member of the church? And another wishes to know, cannot the Mohommedan be saved?—the Jew?—the Unitarian?—the Hottentot?—the Infidel? Still another asks, do you think a man is responsible for his belief? Is not a man safe, provided he be sincere? Questions like those which certain Jews put to our Lord, apparently, to seek information, really, to ensnare him in his replies, and to which it would in general convey a wrong impression to answer either *yes* or *no*. The intention is, not to believe more than they can help—not to do what they can avoid—not to yield what they can withhold—*to pare down the terms of salvation to the minimum*, and purloin the crown of eternal life without an effort or a tear. Hence (O, the depths of Satan!) that artful distinction between fundamentals or essentials in Christianity and things not essential. It is not necessary to salvation, to belong to a church; it is not necessary to salvation, to receive the sacraments; it is not necessary to salvation, to believe the Trinity:—go on, gentlemen; I cannot see where you will stop; revelation is itself unnecessary; for we all believe that a heathen may be saved without it. How plausible this new reasoning in our new Adams and Eves; let us observe his commandments, especially the moral and the spiritual; but the external and non-essential of a visible and outward tree, it is enslaving to the mind to regard it, and we honor and adore our Maker in not imputing to Him so unessential a condition of salvation.—Shame on such heartless reasoning. There may be a circumstance, when to refuse a cup of cold water, may bring upon my soul the awful words at the last,—"Depart, ye cursed, into everlasting fire; inasmuch as ye did it not to one of the least of these, ye did it not to me." O, may my soul escape the wo, and gain the promise of that Preacher on the mountain, who said, in words that hang as the cloud between the Israelites and the Egyptians, dark to the latter, but bright to the former,—"Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." I praise my Maker for having opened my eyes to this one thing, that whatever God has thought necessary to reveal or to command, it is, *for me*, necessary to believe and to obey.

Such is the nature of Schism. Even the sects are continually throwing off individuals and groups, who have found the atmosphere either too relaxing or too bracing. One has but to pretend to greater sanctity and a purer discipline, and he finds himself at once the founder of a sect; or, he has but to lower the terms on which salvation may be had, and his followers will form around him. I heard a Presbyterrian divine once say in a lecture to his class, that if in this country a man should require his disciples to walk upon their *heads*, as the evidence of grace in their *hearts*, he would not be without followers. Presbyterianism throws off the discipline of her ancient mother, and her children, in the retributions of Providence in like manner throw off hers. So runs the proverb, that "the son who has dishonored his parent, shall reap his reward in the contempt and disobedience of his own offspring." Who are the restless multitude, constantly and profanely discussing in all companies, questions of religion? Who are the leaders of the new sects, that continually spring up, like mushrooms in our midst? Who are the beginners of the new and startling opinions and revelations, that are continually crying, "Lo, here is Christ, and lo, he is there," unsettling the communities through which they run? Has any man ever found an Episcopalian indulging such ambition? I know not; in every instance that I have ever known, in the whole land, they have been the descendants, directly or indirectly, of Presbyterianism. And why should this be so? a fact quite worthy to be called a phenomenon? I see the first reason in scripture, that the gates of hell shall not prevail against the church; and I see a second reason in philosophy, that there is nothing, either in the mild discipline, or in the moderate teachings, or in the dignified deportment of the Episcopal church, to drive men to new inevntions or to infidelity. I remember well the terror with which, when a boy, I related my stammering "experience" before the elders of the congregation; and I remember, when a boy, under the chesnut and the oak, discussing with boys the mysteries of predestination and free-will; and I remember, when a boy, my misery at the possibility of my having been left out in the purposes of God's electing love, and my *agony* on that terrible engine of torture and revivalism, "the unpardonable sin," and, when my life was well nigh faultless and my heart ten thousand times purer than it now is, my dreadful fears that I had "done despite unto the spirit of grace," and my doubtings whether my heavenly Father's mercy could extend to "such a wretch as I." Ask not what fills the land with sects, and darkens it with every shade of novelty and infidelity.

Go into England, and, while you find the fourteen millions of her church in solid and inseparable column, you find her two millions of dissenters rent again into conflicting sects, and never united except in combination against the church. Go up into Scotland, and the locusts swarm about you still—Independents, Baptists, Wesleyans, Irvingites, Arians, Unitarians, Quakers, and besides these, not less than eight well known Presbyterian denominations, holding alike the Westminster Confession, observing alike the extemporaneous form of worship—clinging alike to Rouses's versification of the Psalms, yet without any available principle of cohesion, splitting upon matters generally indicated in their names—Burghers and Antiburghers—Relief and Cameronian—Associate and Reformed—Covenanters and Seceders—New Light and Auld Light—Established and Free—and so forth and so forth. Even the gigantic soul of a Chalmers has, under our own eyes, fallen into the very snare of the schismatical Reformers, and, rather than bear up awhile against odds in defence of reformation and an obviously righteous principle, which would certainly have triumphed in the end, has been betrayed with more than half the ministers of his communion into a fresh and fatal schism.* And the same dispositions to disruption and secession are constantly manifested on the European continent; and it is not the genius of Presbyterianism, but the despotic temper of zealous and arbitrary governments, that has hitherto suppressed instanter the ebullitions of private judgment and the formation of new societies; thus strikingly verifying the sagacity of Melancthon, who warned the more impatient and impetuous Reformers, that the safe reformation of a whole church was a work of prudence and of time, and that, if they attempted to go on *without the bishops*, the whole thing would end either in division and anarchy, or in the despotism of the kings over the church.

There is, there must be—something wrong.—From the beginning it was not so. It was in the middle of a dark—a stormy night, when the great drops were falling from His body to the ground, that the Saviour of the world, with the redemption of the world upon His breast, and knowing the connexion between the world's redemption and the church's unity, lifted his eyes in the tempest to heaven, and cried,—"that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." And there was a time, when His apostles carried out the Master's will, that there should be "one body, even as there is one Spirit;" that "there should be no schism in the body;" and when the differences, "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ," instead of commending these discriminating individuals as more spiritual than their brethren, was the evidence, to their apostle, that they were "yet carnal," and he gave solemn commandment that the schismatic, after due admonition, should be given back to Satan. And there was a time, after the apostles, when those who received from them the keys of the kingdom, regarded the schismatic with the same abhorrence that they did the murderer, because the act of schism was a division of "the body of Christ," and a wound to the heart of all believers at once; when they regarded him as partakers of the guilt of parricide, because he had plunged a sword into the bosom of the mother that bare him; nay, when they regarded him as vying for preeminence in guilt with the soldiers at the cross, for said the noble patriarch of Alexandria, who excommunicated Arius, and who held a seat in the great council of Nice, "that seamless garment, which the murderers of Christ would not divide, these men have dared to rip asunder."—Make what we will of all this, the feeling on this subject was evidently in those days intense and deep, and can be evidently traced to the teachings of the Master. Schism in the early church but gave her the opportunity to raise her voice for unity, just as heresy gave her occasion to bear testimony to what had been the faith from the beginning, or as spurious gospels and revelations gave occasion to enumerate the books of canonical scripture. Even when sectarianism could count in many places more followers than she, still she ever lived to see them melt away in her presence like snow before the sun. Let any man read the sixteenth chapter of the book of Numbers, and then make up his mind, whether, for the causes commonly alleged to justify schism, God will hold it excusable in the last day, when all its remotest consequences shall have been brought to light. When God would establish a great fact or principle, for the faith of after ages, he has uniformly done it both by revelation and by miracle. The credentials of the first ministers were miraculous; baptism, the laying on of hands, the preaching of the word, the act of discipline on Ananias and Sapphira and others, were attended by miracle. Many were visited with disease and death at Corinth, for presumptuously undervaluing the dignity and benefits of the Lord's Supper. The great schism of Korah and his company, soon after the Old Testament church had been organized, was punished by signal miracle. So the schism and the heresy of Simon Magus and of Arius and of many others, were punished as signally perhaps as the vanity of Herod and the treachery of Judas. And is there no cloud resting over Geneva? And is there nothing dark and lowering in the horison of Germany? And have we not seen the giant of Socinianism, with his sickle in his belt, reaping in our own New England and *all* other fields where Presbytery had sown? It is not for me to doubt that much precious gold and silver may be recovered from these ruins, as the brazen censers of the company of Korah were commanded to be rescued from the burning, "inasmuch as they had been an offering to the Lord." But these were the facts that led me to perceive, that the old faith and the old church must go together; separate them, and you separate old friends—the soul from the body; the body perishes, and the faith disappears. It is a transmigration that the faith will not bear, into another body. "There is one body, and there is one Spirit."

The Episcopalian will at once see that this is reasoning which a Presbyterian may elude, but with which he cannot grapple in a manly contest. How is it then to be eluded? How is *the fact*, that the Presbyterian is now in a state of actual separation from the church to which all the faithful formerly belonged, to be excused? Are there no fig leaves with which he may cover up the rent? Yes! here comes the dark spirit that prompted the schism, and that first carried division into heaven, and then suggested schism upon earth, saying, "In the day ye separate, ye shall be as gods, dwelling and exulting in a purer and holier atmosphere; and God, who looketh only at the heart, doth know, that a forbidden tree or a visible church, are alike externals and non-essentials, above which the spiritual man should learn to soar, knowing them rather in the breach than the obedience." Yes, reader, this was the sophistry; "and no marvel, for Satan himself is transformed into an angel of light;" excuses for sins, once committed, easily got at, are as leaves upon the trees, and these were the fig leaves with which I was to cover up the rent that for one I had made in the body of Christ.

The church, it is maintained, is an "invisible body." I know that there is an invisible church, a blessed company who have gone before, waiting our coming, "that they without us should not be made perfect." They have dropped the body, and can be no more seen. But if the church of the Bible be what is now pretended, *an invisible* church, then every *visible* thing on earth calling itself *church*, is unscriptural and wrong! But an "invisible *body!*" It is as rational to talk of an invisible sacrament, an invisible ministry, an invisible revelation, an invisible resurrection. In fact there are many sectarians, who are now sufficiently spiritual, with the Swedenborgians and the Quakers, to deny the external and visible resurrection of the flesh. And there are others who have their invisible callings to the ministry, and their invisible baptisms and communions. I have often heard the spiritual Calvinist affect a perfect indifference whether the external body should be raised in the resurrection, and we all know that the questions are gravely entertained in the Calvinistic world, whether there is such a *place* as hell, and whether there is such a *place* as heaven, and whether the very mother shall re-

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*It is remarkable, that Dr. Chalmers, who directed some of his best energies and efforts against dissent and schism, should, so immediately after his celebrated Lectures in London, on this very subject, have, in a moment of impatience, under a just sense of wrong, become the head and leader of the great schism, that has recently taken place in Scotland; nor can we reconcile it with the Erastianism with which he was imbued respecting establishments of religion. I believe it is known, that this truly great man was very favorably affected toward the Church of England, and perhaps it was his Erastianism alone, or deference to the religion recognised in Scotland by the CIVIL MAGISTRATE, that at one time prevented his connection with the Episcopal Church. I was once in England when Dr. Chalmers was in London, and I heard from good authority, that the Doctor, on laying down a certain book treating of the Scottish Reformers and of Knox particularly, made the remark, that he thought they had been rather in a hurry in separating from the Church and setting up the Presbyterian Communion. By the by. Presbyterians generally imagine that the present kirk of Scotland is the rightful successor of the original reformed church in that country. But it is not so. The church, as reformed and settled, was Episcopal. The Presbyterians, led on by men who had been in Geneva and had gotten new ideas about a more *thorough* reformation than that in England, separated from the church of the country, and set up a new and *Presbyterian* communion, and ultimately with great violence uprooted and placed under severe penalties the old church of Scotland.—The present episcopal church only recently disenthralled from those penalties, and growing fast in numbers, we are glad to hear, is the only and true lineal successor of the old reformed Church of Scotland.

cognize the fruit of her womb, or, a pastor the stars in his crown, in the state to come!!! If then there be no such place as heaven, but it be a bright spiritual impalpability, and if there be no such place as hell, and if it be a matter of no moment that the bodies of the just shall rise, then is it no wonder that the church itself has become a thing invisible. Where will this effort end

> “ ——— to darken and put out
> Eternal truth by everlasting doubt ?”

An invisible church! How can that be? Did our Lord cast his teachings on the unseen wind, to float through ether to the end of time? Or did he call men around him, with flesh and bones and blood, and form them into a community, and give them laws, and sacramental signs, and officers and guides, and promise to be “with them always, even unto the end of the world?” Was not every member of it visible? And were they not called the church, against which the gates of hell should not prevail? Did He not give them the keys, and command them to admit and to exclude? Did He form two such societies? No, if there be two churches, then one is God's and the other man's; somewhere, and at some other time, man made another. How can it then be any more a church now, than it would have been in the days of Jesus Christ?

One of Three Hundred.

(To be continued.)

For the Churchman.

“What do ye more than others?”—*St. Matthew V.* 47.

[Continued.]

The Church is in nothing more legitimately engaged than in those charities whose object is the more general diffusion of the light of the gospel, and, as seen and acting in that light, of a just appreciation of her own character and claims; and the bringing of men into that union with Christ, and that profession and possession of the true faith, and that fellowship of the Holy Ghost, the Author and Bestower of all spiritual good, which God has connected with her communion. The formation, by such evangelical means, of sound religious and moral character in the community, is the very best mode of diminishing worldly suffering and providing support and consolation under it; of promoting honesty, industry, and loyalty and order, contentment, purity, and sobriety; and thus of warding off confusion and strife, poverty, disease, and wretchedness. When, indeed, these present themselves, the Christian heart must not wait to investigate their cause; but at once extend the needed relief, to the utmost of the power possessed. Very earnestly, however, and diligently, should all who love our Lord Jesus Christ in sincerity, encourage and assist the Church in that working of His blessed will, and that fulfilment of the trust He has reposed in her, and the commission He has given her, which embrace her various means for making known His way upon earth, His saving health among all people.

Even in reference to this world, those charities are the most important which have in view the promotion of Christian knowledge and piety, and thus instilling the fear of God, a knowledge of His will, and a sacred regard to religious and moral responsibility; and thereby essentially contributing to the comfort, the well-being, and the usefulness in society, of thousands who might otherwise be the miserable victims of improvidence, intemperance, and crime; and spread their malign influences through the circles around them, of family, of neighborhood, of friends, and of society.

What do they whose church-membership connects them with a religion which requires its professors to care mainly for the souls of their fellow men, and while diligently and prudently endeavoring to relieve their bodily wants, seek especially to commend to them that gospel which, faithfully received and adopted, would dry up many sources, and ward off many causes, of sorrow and of suffering:—what do they more than those whose sympathies are all for this world, and who know little beyond the influence of worldly motives, and trusting to worldly means?

Most praiseworthy exertions are now making among us to extend as widely as possible the blessings of education, or the informing and training of man's rational and moral nature. It is not now necessary to inquire into the *cause*, but the *fact* is, that mankind generally believe, or at least, dare not doubt, that this nature is imperishable, immortal, and that, for good or for ill, man, as a moral and intelligent being, must live for ever. It is also a fact, that men generally, in all ages, have held that the proper dealing with this moral and intelligent nature, is a fit subject for the direct communication of the divine will. It is a fact, that wherever there has been ignorance of the Bible, or of the revelations from which it was compiled, man's natural sense of the absolute necessity of such communication in order to the right direction of his intelligence and moral agency. has involved him in perplexities and superstitions from which his unaided reason was totally incompetent to relieve him; and moreover, that, in places where the light of the gospel is enjoyed, the denial of its claims, insensibility to its necessity and blessings, indifference to its principles, and neglect of its requirements, lead to such wanton indulgence of opinion, and experimenting with moral fancies, as, under the name of intellectual and moral progress, to check the growth and poison the influence of individual and social virtue, and materially to mar individual and social happiness.

A fundamental principle of the gospel, connected with this subject, and clearly illustrated and enforced by the history and experience of the world, is that man's rational and moral powers can be rightly and profitably trained and directed, only when regarded as parts of his *spiritual* nature, or that which is immediately concerned with his relations to God, communion with Him, mercy and favor from Him, guidance by Him, and obedience to Him; and only, therefore, when the supreme law of principle and action, to his heart and mind and soul, is the gospel. The gospel is revealed to us, in its great character as a covenant between God and men, including the conferring of His grace and blessing upon them, and the rendering of their allegiance and homage to Him, as embracing among its essentials, the Church, in whose communion are provided the means of that grace and blessing, the appointed way wherein that allegiance and homage are to be owned and exercised, and the agency through which God requires the soul to be cared for, rightly guided, and nourished unto everlasting life. The gospel, therefore, must have a paramount influence over the soul, and therefore the Church have the soul in its membership, under its tuition, and in the faithful use of its means of grace: in other words, the individual must be, and be treated, as “a member of Christ, the child of God, and an inheritor of the kingdom of heaven;” one who has been “called to a state of salvation”; one who has been “made the child of grace”; one who has “had given unto” him the “inward and spiritual grace” of new birth into that life which has the privilege of the influences of the Holy Ghost for its vital breath, the full, pure, and merciful law of the gospel for its guidance, heavenly food for its strength and nourishment, and the merits and righteousness of Christ as the sure hope of the penitent and faithful:—this is necessary, agreeably to the revealed will of Heaven; in order that true benefit may arise from the cultivation of the intellect, and individuals and society be spared the accumulated evils of subjecting it to the corrupting influence of the unrenewed heart, in all the lawless indulgence of its vain imaginations, and the miserable gropings of its spiritual blindness.

It is essential to the Church, in its true evangelical character, that such principles be regarded as inseparable from her law of education. If her sons would be true to the allegiance into which her membership brings them to her Divine Head, the only sound education that they should know, is that conferred upon her members as such, with a view to their training and nurturing for Jesus Christ—the honest profession of His true faith, fidelity as members of His Church, and the fruit of both in all the requirements, civil, social, and domestic, of the state of life to which it has pleased God to call them; whether they relate to duties intellectual, moral, or physical.

Such, however, are not the world's favorite principles of education. It would train immortal beings as if they had no portion beyond this life. It would know nothing, or next to nothing, of Jesus Christ, and His religion. It would regard the Church as intended for quite a different sphere, and as to be proposed for a man's acceptance, or non-acceptance, or adaptation to his views and fancies, as his improved and informed intelligence may dictate.

To promote this worldly education—which, severed from the means God has provided for saving the intellect from the corrupting influences of human depravity, too often but strengthens the means, and increases the efficiency, of that depravity, in working the malign work of infidelity, immorality, and social, civil, and individual ill:—to promote this education, how ready and liberal are the means contributed, the talents devoted, the learning employed, and the methods adopted for extending it all around and every where!

Far from the writer be the design or thought of derogating from the value of intellectual studies and pursuits as such, and their many applications to improvement in the virtuous, honorable, and useful practical pursuits of life. They tend, doubtless, to the elevation and refinement of man's intelligent and moral character, to the increase of his happiness, and to the conferring of important blessings on society; and may do much to advance the interests of true religion. But that these benefits may ensue, they must be the constant handmaids of the gospel: it must supply the principles and spirit with which they are pursued, and the paramount rules under which they are estimated and applied. Unfortunately, however, human learning and science often boast of an entire independence of the gospel, and even raise against it the standard of opposition. This perverts and degrades them; makes them minister largely to the vanity and self-sufficiency of the natural heart; and shows in their disciple the melancholy spectacle of finite intellect, regardless of the infinite, or in actual rebellion against it, and of mental researches prosecuted to the ruin of the soul.

Religion and science have both their seat in the bosom of God. Thence they emanate to work together for the improvement and the true happiness of man's heart, and mind, and soul, and for promoting the divine honor and glory in the world. But let the latter be wrested from this its proper place and connection, and be suffered to exert an influence undirected and unchastened by that knowledge, and that intellectual exercise, which come only of true religion; and it will run out into every extent of folly and inconsistency.

It is a sacred part of the Church's obligation, to see that equal justice, in the great matter of education, is done to both the souls and minds of her children. Are her members sufficiently alive to this? What do they for the right training—that is the training under her authority, by her agents, and in her principles—of those who through her, as she was authorised and commissioned of God, have been consecrated to the Father, and the Son, and the Holy Ghost; more than others whose principles and systems of education hardly give evidence of certainty whether there be any Father, Son, and Holy Ghost? Are they not rather sanctioning, sustaining, and working with those others?

The Church to which reference has so often been made, as originally established by Christ and His apostles, and as recognised, described, and urged upon man's acceptance and allegiance, in the New Testament, is a definite body, having a faith of its own differing from every other faith; a ministry of its own differing from every other ministry, sacraments of its own, those namely which were ordained by Christ himself, and *as* ordained by Him—outward and visible signs of an inward and spiritual grace given, and means and pledges, as well as signs, of that grace; and a worship of its own comprising principles differing from all other principles of worship.

This is the Bible view of the Church, as a part of the gospel; and the fact of the Bible having been disseminated through the world, and handed down to our day, in all the essentials of its genuineness, as the great rule and criterion of Christian faith and duty, man's guide in seeking and finding the knowledge of God, and enjoying His favor in time and through eternity; is not more fully and clearly proved by history than the fact that the Church, as established by Christ and His apostles, with its essential faith, ministry, sacraments, and worship, has been extended through the world, and handed down to our day, as furnishing that state of covenant with God, in which men are required to profess His religion, to discharge its duties, and to enjoy the great and precious blessings of which He has been pleased to make it the vehicle and the means. Through the great goodness of our Heavenly Father, we are in possession of a volume which gives in didactic form, and incorporates into the most solemn rites and services of religion, and mingles with the heart's sublimest strains and inmost affections of devotion, what it advances as “Christianity”—“the truths of the gospel,” in an “endeavor for promulgating them to mankind in the clearest, plainest, most affecting and majestic manner”[*]: we have these truths therein exhibited and enforced with special reference to the faith, ministry, sacraments, and worship of the true Church of Christ: we have them, too, so exhibited and enforced as to present a system extraneous from which it knows of none conformable to the gospel—of none with which it allows intercommunion or correspondence. To this system all our public teachers and ministers of religion are required to yow allegiance; and thank God, this very strong and significant measure is not adopted without the clearest evidence from Holy Scripture and ancient authors that the system is of God—even that which Christ, and his apostles as they were moved by the Holy Ghost, established in the world as the gospel, required of all men to be believed and obeyed that they may be saved.

All then that we would do, in support of the faith of the gospel; in diffusing and encouraging among men its “reasonable, religious, and holy hope,” by engaging them, on the principles of that faith, in its sacred and comprehensive duties; and in the exercise of its “*most* excellent gift of charity”; should be done as members of the Church which embraces that system, and is controlled by it; should be a part of earnest and consistent efforts to promote the interest and extend the influence of that Church; should be in aid of the duly ordered and authoritative agencies and operations of that Church; and should be connected with “a great zeal,” shown in labor of love, and glad and liberal contribution, that that Church may faithfully represent its Divine Head in love and good will to man; to the right nurturing of their hearts and minds and souls, to the relief of their temporal and spiritual wants, to the building up of the kingdom of God in them and among them, to their comfort and support in all the changes and chances of this mortal life, and to their final salvation by the grace and through the faith revealed in the gospel.

“Others,” not blessed with this truly evangelical and Catholic Church, are laboring for similar ends according to their views of truth and duty, with much zeal, effort, and liberality. What do the members of that Church more than those others, in endeavors after its prosperity and enlargement; in striving to promote through it and by it the spiritual and temporal welfare of their fellow men; and especially in that most important of all duties, their own conformity in heart and life to the gospel with which it is identified?

B. T. O.

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[*] Preface to the Book of Common Prayer.

For the Churchman.

The Memorial.

Mr. Editor,—The Executive Committee of Thirteen appointed by a few of the Clergy and Laity in your Diocese to memorialize the House of Bishops, possess, it must be acknowledged, a good deal of what the world calls tact. Read for instance the following sentences.—“Your memorialists cannot but consider the application which the Convention has directed to be made to you, as one to relieve Dr. Onderdonk, though it would appear on its face to be designed simply for the relief of the Diocese.” “The resolution that has been adopted, whatever may have been intended, is virtually a resolution asking for the relief of Dr. Onderdonk.” “Your memorialists beg leave further to represent, that the large vote by which the resolution was passed, is indicative rather of the earnest desire to free the *Church* in the Diocese from its present condition, than to intimate on the part of the Convention, a wish that Dr. Onderdonk should again preside over it as the Bishop.” The Convention, then, have applied to the House of Bishops to relieve Dr. Onderdonk, that is, to restore him to his former position; though seemingly they have only applied for relief to the Diocese. At the same time they rather desire to relieve the Diocese then to restore Dr. O. The Memorialists, further, “beg leave distinctly to say, that they mean to cast no imputation on the brethren who composed the majority.” There were some, they remark, though as they believe, “*very few* in number, who voted for the resolution, in the hope that it would lead to the full re-instatement of Dr. Onderdonk in his former position.” Such representations, if made by politicians, would be regarded as furnishing a fine specimen of *tact*. No imputations were cast on the majority, that is, on their motives; the *quo animo* was good enough, when the “large vote” was seemingly given for the relief of the Diocese. But with the exception of a *very few*, they were somewhat stupid. These few knew what they were doing. They knew that if the Diocese were relieved, Bishop Onderdonk would be relieved. And they exerted such a powerful influence over the brains of the majority, that a large vote was given which was “indicative *rather* of the earnest desire to free the Church in the Diocese from its present condition, than to intimate on the part of the Convention a wish” that Bishop Onderdonk should be restored!

It is right, however, that in this matter of “tact,” I should make an exception. Dr. Hawks, one of the Committee of thirteen, has shown, in signing the memorial, that he is not as distinguished a tactician as some imagine him to be. It will be remembered by those who have ordinary memories, that at the General Convention of 1847 a canon was proposed, entitled, “Of the Remission or Modification of Judicial Sentences,” empowering the Bishops to remit and terminate any judicial sentence which has been imposed by them, or to modify the same, &c., and that Dr. Hawks, so far from being satisfied with the canon as it stood, moved the following amendment to be added “at the end”; viz., “And *provided* further, that no judicial sentence of suspension which has been imposed in the manner before described upon any Bishop, having at the time of the passage of said sentence, jurisdiction over any Diocese, shall be so remitted, terminated, or modified, as to revive or to restore the jurisdiction of the said Bishop over said Diocese, WITHOUT THE REQUEST AND CONSENT OF THE CONVENTION OF SAID DIOCESE.” This amendment, which, it was thought, would throw a very serious obstacle in the way of Bishop Onderdonk's restoration[*], plainly indicates the mind of the mover. He is an advocate of Diocesan Rights. He therefore exhibits a lamentable want of tact, by endeavouring after the lapse of only two years when those things are fresh in our memories, to set aside a deliberate resolution of a Diocesan Convention passed by an overwhelming vote. New York has spoken, and asserted her rights, as a Diocese; and it is, to say the least, with very bad taste that their disinterested champion now intimates that she has stultified herself by passing a resolution which “on its face” is one thing, and “virtually” another.

To proceed to another point. “If it were possible (say the Committee of thirteen,) in the view of your memorialists, to separate the case of the Diocese of New York from the personal condition of Dr. Onderdonk; if our Right Rev. Fathers could, in the present posture of affairs, entertain the consideration of the one, without involving that of the other, the Memorialists would most cheerfully join with their brethren in an application for the relief of the *Diocese; for none can feel more sensibly than they do, its deplorable condition.*” In another place, lest the Bishops should be forgetful of their own doings they *remind* them “that this is the *second* time such an application has been made” to them. “On the former occasion (they continue,) it was made by Dr. Onderdonk himself, and referred to a Committee of your body, who reported that his application could not be favorably received; and expressly declaring that in their view he did not ‘stand in the position of a penitent,’ recommended that he should have liberty to withdraw his application, accompanying the recommendation with the very decided declaration that though ‘the remission of that sentence is a possible event in contemplation of law, they deem it but justice to the Memorialist and to the Diocese of New York to add, thst they consider the probability of the occurrence so slender and remote, as scarcely to afford a reasonable basis for future action.’” They then express their surprise and regret that, “notwithstanding this language of the BISHOPS,” the Convention of New York should have importunately renewed the application, &c.

Let us carefully examine this point. Bishop Onderdonk presented a memorial to the General Convention, and addressed a special letter to the House of Bishops. The deputation from New York presented to the General Convention the resolutions from the Convention of that Diocese which had been *unanimously* adopted, requesting relief from its anomalous position. In the lower house it was resolved, “the house of bishops concurring,” to refer both the memorial and the resolutions to a “joint committee of both houses, to consist of seven on the part of this house.” (*p.*17 *p.* 34.) In the House of Bishops it was resolved that the *Resolutions* from the N. Y. Convention be referred to a joint committee, and that the “Joint Committee on the part of this House consist of seven.” (*p.* 125.) It was also resolved that Bishop Onderdonk's letter and memorial be referred to a select committee of five. (*p.* 138.) The House of Bishops did *not* refer the memorial to the joint committee, and yet that Committee reported as if the resolutions and the memorial had both been committed to them. (*p.* 41.) The seven bishops appointed on the committee were Bishops Brownell, Hopkins, Ives, Otey, Potter, Cobbs, and Lee. Of these, Bishops Brownell and Hopkins were also members of the committee of *five*. The Joint Committee of fourteen *unanimously* reported that they had had under their most serious and deliberate consideration the various subjects alluded to in the resolutions *and* memorial, and that they had agreed to recommend the adoption of certain canons, in the full belief that they were “calculated to promote the peace, the harmony and the interests of the Church, *as well in the Diocese of New York* as elsewhere.” “It is believed (they said) that the adoption of the proposed canons will prevent the recurrence of difficulties similar to those which are now experienced, and that they will also afford to the *parties* now asking for relief a remedy more full and more satisfactory than may be hoped or expected in the first instance.” The report was “received of course and without motion for acceptance” in the lower house; (13th *rule of order;*) but in the House of Bishops it was by special motion “*accepted.*” (*Journal, p.* 137.) The select committee of *five* made their report in the House of Bishops, and *no motion was made for its acceptance.* One of the Committee “took no part in the argument” of the others, and the House resolved that the Memorialist have leave to withdraw his letter and memorial.

As the proposed canons were, with slight amendments, adopted by both houses, and as the report of the Joint Committee on the *Memorial*, no less than on the Resolutions, was (however irregularly,) formally accepted by the House of Bishops, we now have evidence that our “Rt. Rev. Fathers” intended to promote the peace, the harmony, and the interests of the Church in the Diocese of New York, and to afford to Bishop Onderdonk, one of the parties asking for relief, some *remedy*. This was the intention of Bishops Brownell and Hopkins. I humbly conceive, then, that the “surprise and regret” of the Executive Committee of thirteen are as much out of place as the declaration that they make—“that none can feel more sensibly than they do the deplorable condition of the Diocese.” The two parties concerned respectfully ask for relief, and in reply they are referred to canons. One of them asks that the provisions of the Canons may be made available to the welfare of its members. *No*; say the deplorable thirteen, this cannot be done consistently. If you relieve one, you relieve the other; and we would rather remain deplorable than accept the relief provided by canons deliberately considered and solemnly adopted by Bishops, Clergy and Laity in General Convention.

Non-Eboracus.

November 20, 1849.

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[*] If I may be allowed to conjecture, this was one reason for the rejection of the amendment.

For the Churchman.

Mr. Editor,—By reference to the columns of several of our city papers, it will be seen that a new work of criticism has appeared from W. A. Jones Esq., author of “Literary Studies,” a collection of essays published two years ago.

We are truly happy again to meet Mr. Jones in this pleasing and instructive path of literature, sincerely hoping that the sale of the work may be adequate to its merits and value. At present, great need exists for just such writers, as many of our modern essayists, it is to be feared, exercise an evil influence on the minds of their readers. Much of this field of letters is, to a fearful extent, impregnated with rationalism and other subtle forms of “philosophy and vain deceit.” It is a most painful consideration that religious empir cism seems to be gaining ground in our community.

It is quite delightful to turn from these “oppositions of science, so called,” to the pure and elevated spiritual tone pervading these essays. Every page breathes the humble and unobtrusive piety of the Catholic Christian. Possessing strong powers of analysis, and keen discrimination of character, our author also brings to his labors, a mind well stored with erudition, and a taste highly cultivated with elegant literature. While the style of many popular essayists is marred and vitiated by exaggeration and other kindred blemishes, it is most refreshing to read these productions of Mr. Jones, so replete with manly “sincerity and truth.” They may be confidently recommended to readers whose time does not admit of voluminous works. Here, much instruction may be reaped, while conveyed in an attractive and pleasing form. The writer of these essays, never seems to lose sight of the obligation resting on him, to improve the talent which God has given him, for the benefit of his fellow men.

We hope these few remarks may induce some of our literary brethren to give the forthcoming book an examination, and recommend it to the attention of the readers of the Churchman generally, trusting that a prompt and generous encouragement will be given to so deserving and valuable a contributor to our national literature.

New York. T.

For the Churchman.

Fair.

Mr. Editor,—In view of the approaching season of *good will toward men*, the Church of the Good Shepherd ventures to lay its humble claims before the Churchmen of our city. These obscure free churches are the means of diffusing around them a vast amount of spiritual benefit. In no other way could certain classes be reached, so as to be gathered into the Church. While our wealthier brethren may rejoice at such results, let them not forget these poor Rectors, while apportioning their Christmas gifts. If Churchmen but knew with what zeal and fidelity these humble servants of Christ, labor among the poor of their obscure parishes, they would not be suffered to endure the pinching poverty and want, to which, year after year, they are now doomed. Surely no portion of the *house-hold of faith* can present stronger claims upon our sympathy and charity than these Home Missions in our city.

May these lines meet the eye of some who may feel it a priviledge to do what they can for *these little ones*—to support the weak, and to remember the words of the Lord Jesus, how he said, “*It is more blessed to give than to receive.*” A fair will be held in the Church of the Good Shepherd, in Market street, corner of Munroe, up stairs, during the week preceding Christmas, for the benefit of the Church. Donations will be gratefully received at No. 44 Pike St., at the Rector's residence, 117 Madison St., No. 94 First Street, or at 87 Fulton St., Brooklyn. “Inasmuch as ye have done it unto one of these my brethren, ye have done it unto Me.”

New York 3, Dec. 1849. T.

Episcopacy in Western New York.

From the Buffalo Daily Courier.

Mr. Editor:—I see in a paper of to-day, an extract from a Buffalo paper, (the Buffalo Patriot and Journal,) which originally appeared in the Episcopal Recorder, of Philadelphia, under the heading of “Episcopacy in Western New York.” It has led me to look into the Episcopal Journal of the Convention of Western New York.

The point to which my attention was directed, was the proportion which the amount of contributions to benevolent institutions exterior to the Parish, held to the number of communicants in each Parish; which is the common way of testing the Parochial benevolence. The result of my examination was different from what I had expected. To reach it, I divided the sum contributed by each Parish for all missions and other church objects exterior to the Parish, by the whole number of communicants, and that gave me the amount for each communicants. I find it stands thus in regard to several leading Parishes in this Diocese:—

Zion Church,	Pierepont Manor,	gave	for	each	communicant	$5,00
Grace “	Utica,	“	“	“		2,91
St. Pauls“	Oxford,	“	“	“		2,81
“ “	Buffalo,	“	“	“		2,39
“ “	Syracuse,	“	“	“		2,39
Trinity “	Buffalo,	“	“	“		2,31
Christ, “	Oswego,	“	“	“		2,07
Trinity “	Utica,	“	“	“		1,81
“ “	Geneva,	“	“	“		1,73
St Lukes“	Rochester,	“	“	“		1,49
St Peters“	Auburn,	“	“	“		1,28

I find also, that for their 780 communicants, the Rochester Churches have contributed for objects *within* the Diocese and exterior to the Parish, *thirty-six cents*, for each communicant; and for their 506 communicants, the Buffalo Churches have contributed *one dollar and forty-two cents* for each communicant; while, for all benevolent church objects, in and out of the Diocese, apart from Parish objects, the Rochester Churches have contributed ($1,05) *one dollar and five cents*, and the Buffalo Churches ($1,65) *one dollar and sixty-five cents*, for each communicant.

It will gratify several of your readers if you can find a place in your paper for this brief article.

X. Y. Z.

November 14, 1849.

THE CHURCHMAN.

New-York, Saturday, December 8, 1849.

Advent—The System of the Church.

With the opening of another ecclesiastical year come solemn thoughts and serious reflections. The season is in harmony with the theme. Storm and tempest lower; clouds obscure the sky, and take from the fair face of nature its briliancy and variety; the days are short and gloomy; evening and night soon close in; the leafless trees, the withered herbage, all speak of desolation and decay. The serious soul seems to realize the solemn thought that the world is growing old, and is ready to vanish away, and dwells more attentively on the doctrine of his Lord's second coming in glorious majesty to judge both the quick and the dead. He knows that for him at least time shall soon be no longer. Whatever may be the period of those “times and seasons which the Father has kept in His own power,” and however long may be the duration of the present world and great its progress in arts, science, and civilization, other interests must soon occupy his attention and other visions occupy his sight. Most appropriate then are the words of the Collect which we have used day by day in the services of the week, praying God to “give us grace to cast away the works of darkness, and put upon us the armor of light, now in the time of this mortal life, in which His Son Jesus Christ came to visit us in great humility, that at His second coming to judge the world we may be found an acceptable people in His sight.” How often do men speak of the end of the world and the coming of Christ, and the need of preparation for that great event, as if they had till then to prepare, and might safely defer the task till *it* happens. And when Death has shot his arrow, and they obey the inevitable mandate, they find themselves still unreconciled to God, the crucifiers afresh of their merciful Redeemer, the despisers of the grace of His Holy Spirit; baptized but unthankful for the gift of regeneration; Christians in name but heathen in word and in deed; servants of their Lord in profession, but in reality enslaved to Satan, the arch enemy of God and His Christ. Let no one of these delude himself with the belief that their Lord delayeth His coming, and that for ages to come the earth shall endure; and its population increase, its arts flourish, new regions be added of civilized inhabitants, and new wonders be disclosed through the proud resources and inventions of science. His eye shall not witness them, his ear shall not hear the glowing tale—long since shall “the body have returned to the dust as it was, and the spirit have returned to God who gave it,” and await in the recesses of *Hades* the sound of the last trumpet, when the earth and the sea shall give up their dead, and the Son of Man shall sit upon the throne of His glory with the holy angels of His Father, and the judgment shall be set, and the books be opened. The ‘mortal life’ of each one is the time in which to prepare for these great changes. Employ it diligently and faithfully in the service of God, as that service is enjoined in the pages of the New Testament and practically and doctrinally enforced by the voice of His Church, “the pillar and ground of the truth;” and he may look for an approving sentence in the ‘grand assize,’ and trust that his faith, evidenced by its legitimate fruits, may be “counted unto him for righteousness.” Let him neglect the working of His Father's will as He has commanded, and he shall hear the sentence of the unprofitable servant, and be cast irrevocably into the “outer darkness.” This then is the great practical subject of enquiry on the part of those who are, either in name or reality, the followers of Christ; each one must answer for himself at the bar of the Son of God, and give an account of the things which he has done in the body; he must answer for his own faith, he must produce his own works of obedience and love, he must shew forth his own claims to be a true disciple. It will not avail him to say he has “followed a multitude to do evil,” that he is not worse than they, that he did not intend to die impenitent and negligent, his sins uncancelled and his salvation insecure—the time of grace has been unemployed and unimproved, and that which he had shall forever be taken away.

Very urgent then, is the Church in her calls upon her children at this season, that they may take warning and escape this tremendous sentence of eternal condemnation. It is in doing this that she discharges in part her prophetic office,—the declaring the truths of the Christian religion, and the “rightly dividing” of the word of God. And yet how generally is this warning despised, and this entreaty neglected. Men practically fancy themselves immortal, even while they talk of death; as they practically deem themselves righteous, when they confess themselves miserable sinners. The signs and tokens of humiliation and sorrow, of the convictions of sinfulness, and the need of reliance for pardon on the sole merits of Christ as the procuring cause of redemption, are all wanting. This, then, is practical and real unbelief, however loudly the claims to be members of the Church may be advanced. The tests of a true disciple are the same now, that they were in the days of St. Peter and St. Paul; their writings are read in our ears month by month and day by day; their cautions, instructions, exhortations, entreaties are directed as much to us, as they were to the first converts to whom originally they were addressed. In the daily services of the Church these are substantially embodied, and we are thus taught to pray for these things as we ought. Let these petitions be offered up in the spirit of humility, faith, repentance and obedience, and the prayer shall not return to the offerer void. When they are offered heedlessly, coldly, reluctantly; dragged forth from an unwilling heart, uttered with inattentive or irreligious lips, then they become “an abomination” unto the Lord. The Saviour perfumes them not with the censer of incense, that he may present them acceptably at the Throne of His Father, and those who offer them without warmth or piety, fall an easy prey to the delusions and snares of the tempter.

And does not the Church suffer from these things? Of course she does. Her enemies take advantage of the sins and follies of those who are nominally her members; and on account of these irregularities, accuse her of a want of spiritual religion and of vital piety. Forgetful, more or less wilfully, of the maxim that the tares and the wheat must grow up together, they take the tares and not the wheat—the bad and not the good, as the exemplars in result of her system of doctrine and ritual. Employing Puritan tests for the discernment of religious character, and Puritan means for the formation of spiritual advancement, they deem these indispensable to the attainment of the soul's salvation. The quiet, noiseless, humble walk which the Church enjoins; the continuous, gentle, never-ceasing flow of her services, moving year by year with the same unvarying regularity, in the same unbroken system; her constantly returning festivals and fasts; her system of *training* in the ways of righteousness, which leads men step by step in the onward journey of life, not by frantic bounds and leaps, causing furious efforts for the time, and then giving place to exhaustion and repose,—all these appear tame, spiritless, unsatisfying. They do not consider that these are means to an end, and not the end itself; that while the believer diligently employs these, Christ is the great object of adoration, of imitation, and of praise. It is His Spirit which fills the soul engaged in these constantly recurring observances;—they are the monuments and the tokens that the Incarnate Word sojourned among us in the flesh, ministered unto the creatures of His hands, died for their sins, made atonement for their transgressions, rose again for their justification, and ascended into glory that he might reign as their Mediator, and send His Holy Spirit to animate His Church with his perpetual presence, guide it into all truth, and preserve it from “the gates of hell,” that they should not “prevail against it.” On those who are persuaded of His truth, and view Him by the eye of faith still present among them by the ordinances of his appointment, He dispenses the gifts and graces of His Spirit—not with the mad impetuosity of the mountain torrent, which for a while flows in its self-made channel with irresistible fury, sweeps away all the barriers which would oppose its progress with ungovernable rage, and when it has spent its force, dries up and vanishes, leaving only ruin and desolation behind—but like the deep and noiseless stream with ever-verdant banks and fertile meads, causing joy and not grief to those who draw of its waters, and dispensing life and refreshment wherever it flows. These gifts are not arbitrarily denied, and capriciously dispensed; bestowed instantaneously and irresistibly on a favored few, who at once become thereby the favorites of heaven, and the assured heirs of everlasting life, do what they will, and believe what they may;—The Church points them to “certain sure signs and tokens of God's favor and goodness,” by which he testifies His grace, assures them of His mercy, and works *invisible* in them.

The helpless infant is born in sin, under the wrath of God, by reason of the infection and corruption of his nature; he is brought to the font that he may “receive remission of his sins by spiritual regeneration;” when the mystic wave is poured on his fair brow, Christ embraces him with the arms of his mercy, washes him and sanctifies him with the Holy Ghost, grants him the remission of his sins, and makes him inheritor of the Kingdom of Heaven. A new gift, the indwelling of the Holy Ghost, is granted him; he is made “the temple of the Holy Ghost,” an awful, mysterious presence, reserved as a peculiar privilege for those who should be the subjects of the better covenant, the Christian dispensation. It is not merely an external change, a hypothetical favor, an outward ecclesiastical relation, that is then received; “as many as have been baptized into Christ, have put on Christ,” are incorporated into Him, and made partakers of His human nature, through the agency of the Holy Spirit. This is the commencement of the Christian's spiritual life, and it must be cherished, nourished, and strengthened, by God above, and by man below, that it may grow upward, and bear fruit worthy of the purpose for which it was bestowed. The Church makes provision for this; she instructs parents and sponsors of their duties towards those of whom God has made them the guardians. They must train them in the ways of holiness, store their minds with the truths of religion, as set forth in the Catechism; root out the noxious dispositions and propensities that may begin to develop themselves, exhibit to them examples of virtue and piety, and keep from their eyes the spectacles of vice and immorality. When they have been adequately instructed in the first principles of the holy religion of which they are the youthful followers, and desire, with the full purpose of heart, to renew the vows which were made for them at the font, they are presented to the Bishop, that by the laying on of his hands, after the manner of the Apostles, they may receive the seven-fold gifts of the Holy Ghost, and be strengthened to fulfil His commandments, and exhibit that righteousness of life and conversation which He requires. The spiritual life granted in baptism being thus renewed, must be sustained and invigorated through life by the frequent reception of the Holy Eucharist, wherein and whereby we are spiritually, but really, made partakers of Christ's most Blessed Body and Blood, and which, unless we receive, we have no life abiding in us. The other provisions of the Church must also be dutifully and joyfully accepted and used; the attendance on the Sunday and daily services, the observance of the Days of the Saints and Martyrs, as prescribed in the Prayer Book, her holy system of self-denial and fasting at the appointed times, careful self-examination, the constantly mortifying all evil and corrupt affections, and especially the besetting sin of each, whatever it may be. These are the means which the Church prescribes for the formation of the habit of righteousness, the growth in faith and love, and obedience, and all the other virtues our Lord and his Apostles have enjoined.

Such is the system of the Church, and how many of her children neglect and forsake it? Though they have been regenerated in baptism, they have forgotten the value, the inestimable value, of the gift; they have unthankfully refused to renew their vows; they have been confirmed only in impenitence, rebellion, and transgression. How can they expect salvation, who thus trample upon the rich treasure of God's spiritual gifts? Again, there are many who have been confirmed, but were either unmindful at the time of the awful nature of the covenant which they renewed in their own name, or have allowed the warmth of devotion to fade away, and are now very “far from the kingdom of God.” To them their Lord declares, “Unless ye repent, ye shall all likewise perish." To those who unthankfully turn their backs on the altar of the Lord, to those who receive that holy ordinance without the faith, the repentance, the charity, which the Gospel requires; to those who indulge themselves in any known sin; to those who lead irreligious, or careless, or heedless lives, doth the Savior address the same awful words of warning and woe. Let, then, this holy season, as it is the beginning of a new year, be unto you the beginning of new lives of obedience and true righteousness. "The night is far spent, the day is at hand, let us therefore cast away the works of darkness, and put upon us the armor of light" Take to yourselves the "whole armor of God,"—the girdle of truth, the breast-plate of righteousness, the preparation of the gospel of peace for the feet, the shield of faith, the helmet of salvation, the sword of the Spirit, which is the word of God. Thus only shall ye be able to stand in the evil day, and endure the brightness of the second advent of the Lord.

Foreign Intelligence.

The *Canada* arrived at this port very early on Saturday morning last.

European affairs remain much in *statu quo.*

No official answer had been received from Russia by the Sultan, and he still was making warlike preparations. Varna and Shumla were to be strongly fortified, and the Turkish troops had been collected south of the Balkan. Sir S. Canning had notified the Porte that in case of hostilities Great Britain would immediately conclude a defensive alliance with the Turks, and that the fleet would advance to Constantinople. General Aupick the French ambassador, had given like assurances on the part ot his government. The French fleet was speedily expected.

The French President had made his appearance in public to distribute the medals given at the late exhibition of public manufactures, and had been well received. The prisoners tried and convicted at Vincennes for sharing in Ledru Rollin's outbreak of the 13th of June last had been sentenced. They wished to offer "*the sacred right of insurrection*" in their defence!—but were overruled. Seventeen are to be transported, and several others imprisoned for terms of years more or less long. About 700 it is reported will be pardoned by the President.

A bill of M. Falloux on Public Instruction had been referred to the Council of State by a vote of 304 to 300. This seems to be equivalent to an indefinite postponement.

The difficulties between France and Morocco, which at one time looked threatening, have been settled, it is reported.

It is now said the Pope will not return to Rome as soon as was expected. Of course, some mystery must be observed.

The execution of the Mannings for murder had drawn together all the worst part of the populace, and an extra amount of disorder and ruffianism was the consequence. The press are loudly demanding that such punishments be private for the future.

In the *Arches Court* the case of Conolly and wife again came up on the *reformed* allegation of Mrs. Conolly and its present admissibility. The counsel for Mr. Conolly contended that even if the facts stated in the reply were true they could be no answer to the libel. The proceedings which had taken place at Rome were of no legal authority.—The Judge took time to consider.

Thanksgiving Day.—"So far as we have been able to ascertain, it appears that the Thanksgiving Day was quite as well observed as could have been expected. The streets had all the appearance of Sunday, and the churches were well attended. The Privy Council Form, though very generally used, was departed from in some particulars in some of the Churches, for instance the Litany was omitted, its use not having been "commanded by the ordinary," and being deemed incongruous. The order for the Church Militant Prayer to be said, there being no indication of the Holy Communion being celebrated, somewhat startled the "Evangelical" clergy, one at least of whom, we understand, got over the difficulty by saying the prayer in the pulpit, in his black gown! We believe that the Holy Communion was very generally (and most appropriately) administered in those churches where the spirit as well as the letter of the church's laws is obeyed. The omission of an injunction on this point in the Form was felt to be a serious and surprising anomaly; and we hope the omission was supplied in most cases.—*Eng. Churchman.*

Progress of the Church of England among Dissenters.—A correspondent of a cotemporary says:—"The Bishop of Hereford (Dr. Hampden) has just ordained five Dissenting ministers for the ministry of the Church of England; the Bishop of Chester has ordained two, who came over with their congregations, and it has been told me by a clergyman of the diocese of Litchfield, that the Bishop has, since the commencement, received nearly 60 applications from Dissenting or Wesleyan preachers to be ordained ministers of the Church of England. I believe that a large number of Dissenting ministers really wish themselves in the Church. They are harassed by the lords deacons, and the beggarly voluntary principle."—*Standard.*

The Bishop of Rupert's Land and Family, who sailed from the Thames in the Hudson's Bay Company's ship, *Prince Rupert*, on the 7th June, and from Stromness, Orkneys, on the 28th, arrived safely and in good health at York Fort, Hudson's Bay, on the 16th of August. His lordship, before leaving the ship, presented Captain Herd with a letter, signed by himself and all the passengers, expressing their grateful thanks for his kindness to them, and their high sense of his unwearied attention to his arduous duties during the voyage. On landing at York Fort, his lordship was very kindly received by Mr. Hargreaves, the Governor, who had made every arrangement for his comfort; and he was much gratified at finding letters of cordial welcome from his clergy, at the Red River Settlement, &c., awaiting his arrival, and also one from Sir George Simpson, informing him that arrangements had been made for one of the Government houses at the lower Fort, Fort Garry, Red River, to be prepared for his present residence. The Bishop was about leaving York Fort for the Red River settlement, on the 29th of August, where he expected to arrive about the 25th of September. Large and commodious boats had been prepared to take himself and family down. During the passage out his lordship had made some progress in the acquirement of the Cree language, which is mostly spoken by the Indians; and during his stay at York Fort he had several opportunities of conversing with some of them, and he was glad to find that he could make himself partly understood by them, though he chiefly spoke to them through an interpreter; they were particularly attentive and serious, and attended Divine Service on the Sabbath, and daily prayers at the Fort. Four Indians expressed themselves desirous to be baptised, and being found, on examination, to understand the nature of the sacred ordinance, his lorship administered the Christian rite; their wives, who were also desirous to be baptised, were, however, not found sufficiently advanced in their knowledge of Christian truth to be so; he also performed several marriages. Some of Sir John Richardson's men returning from their ineffectual search after Sir John Franklin, who had not seen or heard a clergyman for two years, attended the daily service, and expressed themselves very grateful for the opportunity. His lordship arrived on the 16th of August. During the short period of his stay, his lordsnip solemnised five marriages, and nine baptisms. On the day of his departure, he married Mr. E. A. Pelly, a nephew of Sir J. H. Pelly, the Governor of the Hudson's Bay Company, to the daughter of Edward Thurston, esq., of Stromness, Orkney.—*Bristol Mirror.*

In consequence of the assertion of the ecclesiastical sovereignty of the Pope by a Romish prelate claiming to be "the *Catholic* bishop of Adelaide," and of his illegal intrusion upon the jurisdiction of the lawful bishop thereof, Dr. Short, the latter has published a very spirited and dignified protest against the assumption and all acts of pretended Episcopal authority, and warned his clergy and laity against them.

The same schismatical claims have been resisted in Australia. The *Sydney Guardian* says:

"Only two clergymen—one of them unlicensed, attended the levee on the queen's birthday, an intimation having been conveyed to his Excellency the Governor, that in consequence of the extraordinary and anomalous position assigned to the metropolitan bishop of Sydney and clergy of the Church of England, by the precedency given to Dr. Polding, by reason of the title of *Archbishop*, bestowed on him by the *foreign* bishop of Rome,—those whose loyalty to the queen, and respect to her representative would naturally have led to Government House on that day, could not be present, without both giving sanction to a principle directly subversive of constitutional right, and at the same time allowing the pre-eminence and authority to a foreign prince, which in their oath of the queen's supremacy, they had sworn to deny. We trust the laity as well as the clergy will not let the matter rest here. Many laymen, we know, *did* absent themselves on the same occasion; and in compliance with an intimation to that effect an address, we are happy to add, is now in the course of signature, expressive of the reasons for their absence."

Diocese of Gloucester and Bristol.—An interesting meeting was lately held at Clifton in this diocese of the friends and subscribers of the "Proposed Diocesan Training School for Mistresses."—Measures were taken to procure a site, a council was appointed, and much zeal was shown in behalf of the proposed institution. The bishop of the diocese, Dr. Monk, was in the chair. We make the following extracts from the speeches on the occasion as given in the *Bristol Mirror*, as being of great interest on the question of education:

"The Rev. Canon Barrow gave an account of what had been done by the diocesan boards, and urged on the numerous clergymen present the necessity of their severally exerting themselves to procure further subscriptions. On the question of Government aid, he felt bound to say a few words. He thought the negociations between the National Society and the Committee of Privy Council on Education were in a most unsatisfactory state. It was impossible to know what the Privy Council actually intended to do; and, as far as their proceeding and that of the present government had hitherto gone, it was much to be feared that it was their intention to promote a scheme of education in this country, both infidel and irreligious—(Cheers.)—But those gentlemen who had acted in opposition to the Committee of the Privy Council must remember that that negociation did not relate to the training institution but to the primary and elementary schools. The Church of England was by them pressed to accept one of four management clauses, neither one of which any true churchman could accept.—(Hear, hear.)—Mr. Barrow concluded by recommending his hearers strongly to accept the government aid as far as the training institutions were concerned, so as to prevent their pulpits from being instructed in, what he must term, a Godless way.

The Bishop then rose, and observed that he must be allowed to say a few words relative to the very important subject which had been alluded to by his friend, Mr. Canon Barrow. He had not lost sight of it, but he was desirous that that day should pass off without any difference of opinion, and without anything passing that could be offensive or grating to the feelings of anybody. But, mentioned as it had been, he would not disguise that he entertained as strong a feeling of pain, disappointment, and dissstisfaction, as anybody could do at the proceedings of the Committee of Council relative to education. (Loud cheers)—and he could not reconcile those proceedings with his notions of plain and open dealing.—(Renewed cheers.) He should not have used those terms, or felt in that way upon them, had they at once and in the first instance declared what they were about to do. He was led, from their first minutes, to recommend strongly to his diocese the adoption of their scheme, and he was hurt to find that immediately afterwards points were put forward in the shape of management clauses, as affecting the Church of England Schools, to which he could find nothing analagous as respected dissenting schools. He found that the Church of England Schools were not treated, as they professed, on an equality with other schools, but they were treated as if they were dissenters, and as if dissenters were the establishment. However, he did not entertain that apprehension of bad consequences which many people did, for he believed the vigilance of their friends was now awakened. The propositions which had been made would no doubt, if embraced by them be highly beneficial to the Church, as to all other schools that did embrace them; but they must take care that no infringement was made in their power of educating their children according to their own consciences, and till that was done let them reject Government assistance. They knew very well that this Government, like all other Governments, was under the control of Parliament, and that Parliament was under the control of public opinion, and in England they were fond of plain and open dealing, and that no Government, even let them be much stronger than the present Government, would be supported by the public voice in the violation of good faith. He did not give up his hopes that the members of the Government would see that they are adopting a course which they never could defend. The very worst thing which they could ever apprehend was a total separation of the connection between the Church and State. That was an extreme case, and supposing that were to happen, how important it would be that the church should be ready prepared with her institutions to carry them on by themselves. He was sure that all those gentlemen who had withheld their subscriptions from dissatisfaction at the proceedings of the committee of Council, would see that the management clauses did not affect this institution. But if their apprehensions were well founded, of the designs of the Government and their wishes with respect to education, and the fruits of such education they had already seen in France, it was the more necessary for all churchmen, of all shades of opinion, to join most cordially in the maintenance of their church institutions, and then present a bold and unshaken front against all innovation. Some people had withheld their approbation from a mistaken idea that this institution had some connection with the correspondence that had existed between the Committee of Council and the National Society.—Such was not the case, and he trusted that this Institution would receive their support.—(Cheers.)

A cordial vote of thanks was then given to the Right Rev. Chairman, and the meeting terminated with prayer and a benediction by the bishop."

The Episcopal Recorder shows considerable effervescence of feeling at our exposure of its injustice to the Rev. A. D. Corbyn, and bestows a column of characteristic matter upon us. It illustrates admirably the contrast between Pseudo-Evangelical profession, and Pseudo-Evangelical practice, and distressingly shows how "the same fountain can send forth both salt water and fresh." We beg leave to inform the editors that the diatribes of slander and falsehood have no power to make us blush, except for the depravity of those who *invent* and those who *retail* them.

In another column will be found an able dissection of a certain Memorial, which has appeared pretty generally in our city papers. A correspondent of "*The Calendar*," the rector of a parish, says it was sent to him to sign, and to procure signatures among his parishioners. He very properly declared that he would do neither one nor the other. We hope that others in the same category will inform us from time to time, that we may expose the machinations on foot to defeat the expressed voice of the Diocese.

Another Secession.—The Freeman's Journal states that the Rev. Thomas S. Preston, late the Assistant Minister of St. Luke's Church, has been received into the Church of Rome. This gentleman has been about three years in the ministry, and was originally, we believe, a Congregationalist of Connecticut.

Meeting of the Bishops.—The Church Advertiser says it was incorrectly informed as to the notice it gave. We understand, however, on very good authority, that the Bishops of Michigan, Wisconsin, South Carolina, Western New York and Maryland have joined the request, and that the Bishop of Illinois, as Presiding Bishop, has appointed Cincinnati for the place of meeting, and for the time, *the day before the meeting of the General Convention!*

We have received "Noel on Baptism" from Messrs. Harper,—a pamphlet on the proceedings of the late Convention, by Hon. J. C. Spencer; a Letter on the Oriental Eastern nations—by Aaron H. Palmer to Mr. Secretary Clayton, containing much valuable information and many important suggestions as to opening commercial and diplomatic relations with those nations, well worth the attention of Congress.—The Great Metropolis for 1850 by H. Wilson, embracing a vast amount of city statistics, names of its functionaries, list of the streets and avenues, and *Places*, the last often sad puzzlers without a guide of this kind, and the new city charter, which deserves from all tax payers an attentive study: it has also views of several public buildings and churches, among them the new St. George's, with its *spires*, which gives the whole a very fine appearance: also

The "Essays" of Mr. A. W. Jones, a notice of which will be found in another part of the paper. We are prevented by our limits from saying more this week.

"Panorama of the Nile.—This fine transparency and most instructive panorama was exhibited last evening to a crowded audience. It elicited as it deserved, unbounded applause. It is the best painted panorama we have yet seen, and will be decidedly popular from its entire novelty."

We take the above from the *Commercial Advertiser* of Monday, November 28. Other engagements prevented our accepting the polite invitation sent us to witness the above exhibition, which we regret. The excellence of the panorama must attract crowds of spectators.

The Inauguration of Charles King Esq. as President of Columbia College, took place on Thursday evening last, in the College Hall. General Laight, chairman of the Board ot Trustees presided on the occasion. The exercises were opened with appropriate prayers by the Rev. Dr. Haight, one of the clerical members of the Board. The Chairman then, in happy terms, presented to the Trustees, the Faculty and the Students, the President elect. Whereupon, the Senior Professor, the Rev. Dr. M'Vickar, in the name of his associates, in a feeling and eloquent manner, welcomed him to the College, pledging to him the cordial and earnest support of the Faculty, and unfolding with great beauty and power, what, in his view, were the true principles on which the College should be carried forward. The President then delivered his Inauguaral address; in which he responded to the kind expressions of Rev. Dr. M'Vickar; and in the happiest manner, presented to the Students his view of their mutual relations, and an outline of the course he proposed to pursue, as Head of the College. The President then proceeded to give a sketch of the history of the Institution, with the view of showing its strong claims to the confidence and patronage of our citizens. If we do not agree with him in all the views presented, we none the less tender him our best wishes for his success in the honorable office to which he has been called. To Columbia College, as our Alma Mater, we can never fail to turn our eyes in affectionate gratitude for the privileges which she conferred upon us, nor to offer for her prosperity our fervent prayers.

"Semper inoblita repetam tua munera mente."

We regret extremely to learn that the late President, Dr. Moore, has been seriously indisposed since his retirement from the Presidency, though now convalescent. We are happy to be able to place in our columns the Resolutions unanimously adopted by the Board of Trustees of the College, at their first meeting after Dr. Moore had ceased the exercise of the Presidential office.

Resolved—That this Board desires, on this, the first occasion of its meeting since the dissolution of the connexion between the late President and this College, to record its high sense of the zeal, conscientiousness, and rare fidelity with which Dr. Moore has discharged the duties of the responsible and honorable office which he has borne for a period of seven years.

Resolved—That this Board would hereby express their profound respect for the talents, scholarship, and many virtues of the late President of this College, and assure him of their best and most earnest wishes that every blessing may be granted to him in his retirement from the active duties of the station which he has so long and ably filled.

Domestic Intelligence.

Episcopal Offices in the Diocese of New York, by the Bishop of New Hampshire.

In the prosecution of his visit to the churches on Long Island—Bishop Chase officiated in —— Church, Patchogue, on Tuesday, November 20, in the evening preached, and confirmed 1 person.

Wednesday, 21st., evening, in Christ Church, Sag Harbor, he confirmed 3, and addressed the candidates. The sermon was preached by the Rev. F. M. Noll, of Setauket.

Thursday, 22d., P. M., in St. John's Church, Islip, he preached.

Friday. 23d., A. M. The bishop consecrated St. Mark's Church, West Islip, preached and confirmed 1 person. The Rev. Messrs. Diller, Noll, Davis, D. V. M. Johnson, and Coe were present, and took part in the services.

Evening, in Grace Church, South Oyster Bay, he baptized 2 adults, preached, and confirmed 9.

Saturday, 24th., A. M., in St. George's Church, Hempstead, he preached and confirmed 8.

Twenty-Fifth Sunday after Trinity, 25th., A. M., in St. Ann's Church, Brooklyn, he preached, confirmed 65, and addressed the candidates.

P. M., in the building occupied by the congregation of St. Michael's Church, Brooklyn, he preached and confirmed 37.

Monday, 26th., A. M., in St. Paul's Church, Flatbush, he preached and confirmed 10.

Tuesday, 27th., in St. Paul's Church, Tompkinsville, Staten Island, he preached and confirmed 14.

P. M., in St. John's Church, Clifton, he preached and confirmed 13.

Wednesday, 28th., A. M., in St. Andrew's Church, Richmond, he preached and confirmed 8.

Evening, in Trinity Chapel, Factoryville, he preached and confirmed 28.

Thursday, 29th.,—Thanksgiving Day.—The Bishop attended divine service in Trinity Church, New York, and said the Ante-Communion Office, and pronounced the Benediction.

Feast of St. Andrew,—Friday 30th. P. M., in the Church of St. John the Baptist, New York, he preached, confirmed 15, and addressed the candidates.

Saturday, December 1, A. M., the bishop consecrated All Angel's Church, New York. The instrument of donation was presented by A. V. Williams, M.D., and read by the Rev. Cornelius R. Duffie, Rector of St. John Baptist's Church; the sentence of consecration was read by the Rev. Benjamin I. Haight, D.D., Professor of Pastoral Theology in the General Theological Seminary; Morning Prayer was commenced by the Rev. Professor Haight; the Lessons were read by the Rev. Mr. Duffie, the Prayers were said by the Rev. William Berrian, D.D., Rector of Trinity Church, and President of the Standing Committee; the Communion Service was said by the Bishop, assisted by the Rev. Drs. Berrian and Haight. The sermon was preached by the Bishop.

All Angel's Church is built in a small hamlet in the centre of the Island, about three miles beyond the densely populated parts of the city. It is a small plank church, designed by Upjohn, and every way worthy of this distinguished architect. From its propriety, simplicity, and small cost, it may well serve as a model for churches of this class. The ground was given by four sisters, and the sum necessary for the erection of the building, was raised through the zealous and persevering efforts of the Rev. T. M. C. Peters, Deacon, assistant minister of St. Mary's, who has officiated in the hamlet for some time past, and taken a lively interest in the welfare of its inhabitants, a large portion of whom are poor people of color. The first effort in their behalf was made under the auspices of the Rev. William Richmond, Rector of St. Michael's, by whom a Sunday School was established, under the care of a student of the General Theological Seminary. A more pleasing instance of successful benevolent enterprise it would not be easy to name.

Advent Sunday, 2d. A. M. In the Church of the Ascension, New York, the Bishop preached and confirmed 43 persons, and addressed the candidates.

Evening, in St. George's Church, Stuyvesant Square, New York, he preached and confirmed 50, and addressed the candidates.

Consecration.—On Tuesday morning, December 4, the Bishop consecrated St. George's Church, Stuyvesant Square, in the city of New York. The instrument of donation was read by the Rev. Dr. Balch, and the sentence of consecration by the Rev. Dr. Wainwright. Morning Prayer was said by the Rev. Mr. Bedell, and the Lessons were read by the Rev. Dr. Haight. The Ante Communion service was said by the Bishop, assisted by the Rev. Dr. Berrian, who read the Epistle, and the Rev. Dr. Hawks, who read the Gospel. The sermon was preached by the Rector, the Rev. Dr. Tyng from the Song of Solomon c. vi, v. 9,—"My dove, my undefiled is but one." In the course of this discourse which was delivered with the preacher's accustomed eloquence and energy, he very emphatically set forth the claims of the Protestant Episcopal Church upon the love and obedience of her members as a true branch of Christ's visible church on earth.—At the close he stated in a brief and happy manner the circumstances connected with the building of the spacious and splendid edifice, whose consecration that day witnessed, and paid an affectionate and well merited tribute to the memory of his venerable predecessor. It was very gratifying to us to hear that the new church *is entirely free from incumbrances of every description*, and entirely owned by those who had requested its consecration. The income is about $9,000 per annum, which is amply sufficient for all its expenses, and while the paying part of the congregation is as large as that of any other congregation in the city, there is also abundant room for those, who from want of means or other circumstances, do not rent seats. The concluding prayer and the benediction were pronounced by the Bishop.

About 50 of the clergy were present, all of whom were amply accommodated in the spacious chancel. Among them we observed the Rev. Drs. Cutler, S. R. Johnson, Lewes, Turner, and F. Vinton, Rev. Messrs. L. Carter, Parks, Irving, Pardee, R. Cox, Eigenbrodt, Pound, Diller, Clapp, Jones, T. Cook, Duffie, B. C. C. Parker, Bruce, Walker, Weston, Chipman of W. N. Y., and Moore of N. J.

The congregation though large was not as numerous as we expected; partly owing to the wet state of the streets, and still more to the erroneous notice in some of the city papers that the consecration was to take place in the *evening!* an unheard of anomaly in this diocese.

After the conclusion of the religious services the Bishop with the clergy and other guests returned to the Chapel, a large edifice on 16th street, in one of the rooms of which a handsome collation was provided, and the utmost attention shown by the members of the Vestry and others of the congregation in supplying the corporeal wants of their numerous visitors. We beg leave to express our thanks for the kindness we experienced, and our cordial wishes for the spiritual and temporal prosperity of this spirited and important parish.

Maine.—On Friday, the 23d of November, at Christ Church, Gardiner, the Rev. Edwin W. Murray, Minister of St. John's Church, Dresden, was admitted to the order of the Priesthood. Morning Prayer was read by the Rev. Messrs. Croswell and Gardiner; the candidate was presented by the Rev. Mr. Burgess; and these three Presbyters united with the Bishop in the imposition of hands. The sermon was by the Bishop, from the ordination of elders by Paul and Barnabas.—*Christian Witness*

New Jersey—"*The House of Prayer,*" *Newark.*—A new parish has recently been organized in the city of Newark, under the title of "*The House of Prayer,*" and the Rev. Samuel L. Southard recently rector of Calvary Church, New York has been invited to become Pastor thereof. The corner stone of a new edifice to be erected on Broad street, was laid on Wednesday 28th ult., by the Bishop of the Diocese, in the presence of a large number of the Clergy and laity, morning service having been previously read in the building which has been purchased for a rectory. The rector of the parish said prayers, and the Rev. Mr. Rankin, of St. Peter's, Morristown, read the lessons.

The address of the Bishop on this occasion was exceedingly beautiful and touching.

We congratulate our fellow Churchmen of Newark upon the rapid growth of the Church in that flourishing city, and more especially the parish newly formed; for we learn that the whole amount for the purchase of the land and a substantial stone house for a rectory as well as the required sum for the edifice has been subscribed. There is yet, however, something needed for the interior arrangements which remains to be made up; the Rector having properly reserved the privilege of giving the faithful an opportunity of making pious offerings to the *Lord* by placing such memorials in his holy temple, as their feelings may dictate. We doubt not there are some among his friends in this city who will be glad of an opportunity of putting in a *memorial window*, or giving a *font* or *Altar Service*, or something of the kind. "The House of Prayer" when completed, is to be opened morning and evening for the daily service forever, and it is trusted that its doors may never be locked, but at all times, as well as "*The Hours,*" it may be open so that the faithful pilgrim can enter in, and in private commune with God before *His Altar*. Then will it indeed be what its name imputes, "The House of Prayer." "for all people." H.

Pennsylvania.—At a meeting of gentlemen connected with Grace Church, Philadelphia, Monday evening, Nov. 19th, last, the Rector in the Chair, it was resolved to take the necessary preliminary measures to found and establish an Orphan Home under the direction of the Church in that city, and a Committee of nine was appointed to carry the resolution into effect. It is designed to embrace all the Churches in its support, and it has met with the cordial approbation of the Bishop.

Trinity Church, Pittsburgh.—We are happy to learn, from the (Pittsburgh) Daily Chronicle, that this Church is now restored. Instead of suffering by the fire, which nearly consumed it, this House of Prayer has risen from the ashes, with new beauty. So is it ever with the Church. What man deems calamity, God converts into a blessing. Like "the bush" in the desert, it may even be "burned with fire," and yet it is not consumed. We trust this liberal and energetic congregation may worship, with increased devotion, in their beautiful sanctuary, and that new blessings and new mercies may be poured out upon Pastor and People from Him, to whose honor and glory they have consecrated afresh this Holy Temple.—*Banner.*

[The description in our text.]

Delaware.—On Friday, Oct. 26th, St. Mark's Church, Millsboro', Sussex co., was consecrated by the Bishop, to the worship of Almighty God.

At the same time and place, the Rev. George Hall was ordained to the priesthood.—*Banner.*

Maryland—*Confirmations.*—On Friday, November the 2nd, in Mount Calvary Church, Baltimore, at a special confirmation, one person received the holy rite on recommendation by the Rector of Spring Hill parish, Somerset county.

On the twenty-second Sunday after Trinity, November 4th, in St. Stephen's Church, North Sassafras Parish, Cecil county, five persons were confirmed; and the Holy Communion was administered by the Bishop in the morning, and sermons delivered both morning and afternoon.

On the twenty-third Sunday after Trinity, November 11th, in Ellicot Chapel, Patuxent Forge, Anne Arundel county, four persons were confirmed, and the Holy Communion was administered by the Bishop, in the morning, and sermons delivered, both morning and afternoon.

On Monday, November 12th, in St. Stephen's Church, Severn Parish, Anne Arundel county, the Bishop preached, confirmed eight persons, and administered the Holy Communion.

On Tuesday, Nov. 13th, in the unconsecrated chapel of All-Hallows Parish, Anne Arundel county, the Bishop preached and confirmed four persons. On the next day, in the same place he preached and confirmed two persons, and administered the Holy Communion.

On Thursday, November 15th, in St. James's Parish Church, Anne Arundel co., the Bishop preached, brptized an adult, confirmed seventeen persons, and administered the Holy Communion. On Friday, the 16th, he preached again, in the same Church.

On the twenty-fourth Sunday after Trinity, November 17th, in Holy Trinity Church, Carrol co., in the morning, the Bishop preached, confirmed nine persons, and administered the Holy Communion; and in the afternoon preached again to a congregation of colored persons. At night he said Evening Prayers, and preached again in a school-room at Sykesville, Baltimore county. [*Church Advertiser.*

Tennessee.—On Sunday, A. M., the 21st ult., in Calvary Church, Memphis, Bishop Otey admitted to the sacred order of Deacons, Mr. Reginald Heber Weller, son of the late reverend and much esteemed Editor of the Weller Tracts. Morning Prayer was said by the Rev. Wm. Fagg, rector of Emmanuel Church, Lagrange, assisted in the lessons by the Rev. Andrew Matthews of the Church of the Holy Evangelists, Hernando, Mississippi. The candidate was presented by the Rev. Dr. Page, rector of Calvary Church, Memphis, and the sermon preached by the Bishop, from 1st Cor. 4th chap. 1st and 2d verse.

On the Wednesday following, the 24th ult., likewise in Calvary Church, Memphis, Mr. Wm. M. Steele, Deacon, was ordained by Bishop Otey to the holy function of a Priest. Morning prayer was said by the Rev. Andrew Freeman; the sermon preached by the Missionary Bishop for Arkansas and Texas; and the candidate presented by the Rev. Dr. Page, who, together with the Rev. Mr. Fagg, united with the Bishop in the imposition of hands.—*Banner.*

CLERICAL CHANGES.

The Rev. Geo. F. Worthington has removed from Rockville, Md., to the vicinity of the City of Washington.

The Rev. E. H. Canfield, late of Delaware, Ohio, to 118 South Fourth Street, Philada.

Tne Rev. J. B. Britton from St. Paul's Church, Chillicothe, to Christ Church. Dayton Ohio.

The Rev. Geo. Thompson from the Missionary station at Marion, to an appointment in St. John's College, Cincinnati.

The Rev. David M. Fackler has become Associate Principal with Rev. Thomas Towell, in the Episcopal Institute at Clifton, Staten Island, N. Y.

The Rev. Andrew F. Freeman, late of the Diocese of Delaware, has been appointed missionary at Little Rock, Arkansas, and has entered upon his duties.

Rev. Orlando F. Starkey to the Rectorship of Christ Church, Lockport, W. N. Y.

Rev. Lyman N. Freeman, late of Grace Church, Sandusky, Ky., to St. Paul's Church, Chillicothe, Ohio.

Married.

On the 29th ult., at the Church of the Redemption, by the Rev. Richard D. Hall, Hev. George A. Duborow, the Rector of the Parish, and Maria Antoinette Zane.

At St. Luke's Church, near Plymouth, N. C., on the 24th ult., by the Rt. Rev. Bishop Ives, Rev. Alfred A. Watson and Mrs. Frances H. Borrowe.

On the 28th Nov'r, at St. Paul's Chapel, by the Rev. B. I. Haight, D. D., Walter T. Marvin and Eliza Rowland, daughter of Mr. Nelson Jarvis, all of this city.

Died.

On the 18th ult., Catharine, wife of S. B. Hoffman, aged 67 years.

Ripe indeed for the tomb hath the deceased gone to receive the incorruptible crown which, as a patient though sore-tried Christian mother, she so well obtained. Poor in spirit, it was hers to be an heir to the Kingdom of God.—Pure in heart, it was hers to see God and know Him as He is. Hers was in truth a living faith, which, full of charity, diffused those pure graces of character she so beautifully exhibited.

Christian friends who mourn her loss, well may ye weep, but your sorrow shall be turned to joy, if so be ye follow her loving example. God grant that, like her, we, through communion with His Holy Church, may be made partakers of His Heavenly Kingdom.

At the residence of the Rev. Dr. Robertson, Fishkill-Landing, Dutchess Co., N. Y., on the 26th ult., Clara Sophia, second daughter of the Rt. Rev. Horatio Southgate, D. D., aged 5 years and 9 months.

Notices.

FAIR.—The ladies of the "Church of the Good Shepherd," are preparing to hold a Fair at their rooms, corner of Market and Monroe streets, to commence on Monday evening, Dec. 17. Any friends desirous of aiding this Free Church, may deposit their favors at the residence of the Rector, 117 Madison-st., or, with Miss Morgan, 44 Pike-st., Mrs. Hardy, 94 First-st., or Miss Cahoone, 87 Fulton-st., Brooklyn. Dec. 1, 2t.

☞ ST: JAMES'S CHURCH, WILLIAMSBURGH ☜

This Congregation, composed principally of colored persons, has been organized about Four Years, and has during that time almost entirely sustained its own expenses. The Wardens and Vestrymen, at this stage of their progress, find it necessary, for the permanent establishment and future success of their Church, that immediate efforts be made to erect a small edifice of their own. Without sufficient means of themselves to meet this necessity, they appeal to the liberality of Churchmen for help.

Donations will be thankfully received and acknowledged by the Rector, Rev. S. V. Berry, 251 Elizabeth-st., N. Y., Henry Williams, 179 South Fourth-st., Williamsburg, or 11 Broad-st., and George H. Greene, 164 North Sixth-st., Williamsburg, or 256½ Second-st., N. Y.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Regular Meeting of the Board of Managers will be held on Tuesday afternoon next, the 10th inst., at 2½ o'clock at the Depository, No. 20 John street.

William H. Bell, Secretary.

New York, Dec. 6th, 1849.

THE PROTESTANT EPISCOPAL TRACT SOCIETY.

A Regular Meeting of the Board of Trustees will be held at the Depository, on Tuesday next, the 10th inst., at 3 o'clock, P. M: D. Hubbell Hoyt, Sec'y.

New York, Dec. 6th, 1849.

P. E. CHURCH MISSIONARY SOCIETY FOR SEA MEN IN THE CITY AND PORT OF NEW YORK.

A regular monthly meeting of the Board of Managers of this Society will be held in the Sunday school-room of the Church of the Ascension, on Monday evening next, (10th inst.,) at half-past 7 o'clock.

Thomas P. Cummings, Rec. Sec'y.

New York, Dec. 8, 1849.

CALVARY FREE CHURCH, WILLIAMSBURG,
Third-Street, near Grand.

Rev. Dr. Stone will, by divine permission, preach in the above place of worship, on Sunday evening next, Dec. 9th, when the quarterly collection will be made. Service will commence at 7 o'clock.

FAIR.—The Ladies of the Free Church of the Epiphany will hold a Fair, for the benefit of said Church, at Dessoir's, 499 Broadway, the next door above the American Art Union Rooms, on Wednesday and Thursday, Dec. 19th and 20th, from 11 A. M. to 10 P. M.

The aid of all persons friendly to the object is respectfully invited. Donations, of any kind, will be thankfully received. They may be left with Mrs. Lot Jones, 77 2nd Avenue; Mrs. Wm. T. Pinkney, 220 Henry-St.; Mrs. Masterson, at the Ladies' Depository, 550 Broadway; or with Messrs. Stanford & Swords, 137 Broadway.

Free Church of the Holy Martyrs—Ludlow-St. near Grand

Rev. Dr. Haight, Assistant Minister of Trinity Church, will preach to this congregation to-morrow evening, Dec. 9th. Service to commence at 7½ o'clock.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 20th ult., the Treasurer has received the following contributions:

From Tuscambia, Ala, $14 79; T R T, Greenwich, Ct, 2; thro' Ed. Banner of the Cross, from one of its readers, 20; H L, for dom miss, 50; St Mark's, Malone, N Y, 5; Christ ch, Elizabeth city, N C, 40; Mrs Hayden, Lexington, Va, 10; Zion ch, Little Neck, L I, 10; S S, for Ill, 4 69; Christ ch, Stratford, Ct, 28 52; tithes of a churchman in N Y city, for mis's in the West, 25; St John's, Rutherfordton, N C, hf 2; Grace ch, Petersburg, Va, add'l 2; Trinity ch, Fairfield, Ct, 25; off'g, 8; St Mark's, N Y, hf 57 50; Princeton, N J, thanksgiving col'n, Trinity ch, 50 of which is for Bp Kemper's jurisdiction, 100; T K, Cooperstown, N Y, 50. Trinity ch, Phil, thank off'g of a lady, 5; St Luke's ch, W N Y, of which 33 62 is for the Jews, 10 for Cal'a, and 16 38 for Texas, 100; Ch of the Holy Evangelists, N Y, 14 55; St Paul's, Key West, Fa, 20; St Paul's, Concord, N H, 10 76; Christ ch, Collinsville, Ill, 1 50; Advent col'ns, Grace ch, Jamaica, L I, 45 10; St James, Winsted, Ct, 10; Grace ch, N Y, 260; St John's, Elizabethtown, N J, 39 57, for Wis 2 50; Christ ch, Poughkeepsie, 75 78; St John's, New Milford, Ct, hf 10 50; St Paul's, Troy, 217 07; "Sigma," Detroit, Mich, 6; thro' J K Sass, R A in S C, for Nov'r, St Paul's, Pendleton, th'ksgiving offs, 7; Prince George's, Wingaw, 4; Mo Mis Lec, 6 90; for Chickasaws, 25c; Prince Frederick Par, 79; Ch at Claremont 19—116 15. Total $1340 98.

THOMAS N. STANFORD, Treas.,
New York, Dec. 4th, 1849. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 20th ult, viz:

Family mite-box, $6 50: Mrs Munroe, Macon, Ga, ed child Africa, 20; offs Trinity ch, New Haven, Ct, 50; S S St Stephen's ch, Portland, Me, 9; St Luke's ch, Philadel'a, 161 85, do, for Constantinople, 5—166 85; family mite-box 1; Charles Marvine, Esq, Delhi, N Y, for Athens, 5; Christ ch, Elizabeth city, N C, 20; family mite-box, 5 12, do 1; St Mark's ch, N Y, hf 57 50; St Luke's ch, Rochester, 50; St John's ch, New Milford, Ct, hf 10 50; "Sigma," Detroit, 4; Christ ch, Collinsville, Ill, half 1 50; St Paul's ch, Brookfield, Ct, 7. Total, $414 97.

J. SMYTH ROGERS, Treas.
NewYork, Dec. 4, 1849. No. 2 Park Place.

FUND FORAGED AND INFIRM CLERGYMEN

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of 18th Sept., the following contributions, viz.:

From Christ ch, Piermont, $1 75, and missionary station Stratsburgh, Rev J C Sterling, 1 25; St George's ch, Schenectady, Rev Wm Payne, 3. The following 'thanksgiving offgs—Ch of Holy Trinity, Brooklyn, Rev Dr Lewis, 50; St James's ch, Hyde Park, the Rev Dr Sherwood, 20; St George's ch, Astoria, 17; St Paul's chapel, N Y, Rev M P Parks, 82 45; Ch of Ascension, N Y, Rev G T Bedell, 211 39; St Mary's ch, Brooklyn, Rev J W Shackelford, 13 56; Ch of Annunciation, N Y, Rev Dr Seabury, 78 59; St Stephen's ch, N Y, Rev Dr Price, 50; Calvary ch, NY, 52 79; St Thomas's ch, N Y, Rev Dr Whitehouse, 64 45; St Luke's ch, N Y, 14 54; St Mark's-ch-in-the-Bowery, Rev Dr Anthon, 133 47; Ch of Holy Apostles, N Y, Rev R S Howland, 15 50; St Bartholomew's ch, N Y, Rev Dr Balch, 92 02; St Thomas's ch, Ravenswood, 11 83; Ch of the Holy Communion, N Y, Rev Dr Muhlenberg, 90 75; Christ ch, N Y, Rev C H Halsey, 58 25. Total $1062 59.

C. N. S. ROWLAND,
Treasurer of the Convention P. E. C., N. Y.,
Dec. 4th, 1849. 55 Water street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since acknowledgement of 20th ult, the following contributions, viz.:

From St John's Chapel, N Y, Rev Dr Berrian, $127 35; St George's ch, N Y, Rev Dr Tyng, 122 82; Trinity ch, Rev Dr Higbee, 85 81. Total $335 98.

C. N. S. ROWLAND, Treasurer,
Nov. 27, 1849. 55 Water-st.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sum since his report of 27th ult.

From Grace ch, West Farms, Rev Washington Rodman, $17 50; St Michael's ch, Brooklyn, Rev E M Johnson, 5; Christ ch, Hudson, Rev I H Tuttle, 5. Total, $27 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Dec. 1, 1849. 20 John street.

The Society has just received an assortment of Oxford Bibles from 24mos to Quartos in varieties of bindings, all with the Apocrypha.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since his report of 27th ult.

From Christ ch, Hudson, Rev I H Tuttle, $2.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Dec. 1, 1849. 20 John-st.

The Society has published the Church Almanac for 1850.

FREE CHURCH OF THE GOOD SHEPHERD.

"Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20, 35.

The Rector gratefully acknowledges the receipt of two Donations—of Five Dollars each—from anonymous friends through Messrs. Stanford & Swords.

Donations of funds or apparal for the destitute, may be left at Messrs. Stanford & Swords, No. 139 Broadway.

RALPH HOYT, 117 Madison St.
New York, Dec. 1, 1849.

MISSIONARY IN WISCONSIN.

The undersigned gratefully acknowledges the receipt of $40, from St John's Church, Stamford, Ct, through the rector, Rev Ambrose S Todd, DD, toward the support of the above object. JACKSON KEMPER.

Delafield, Wisconsin, Nov. 22, 1849.

Advertisements.

CHOICE SACRED GIFT BOOKS.

D. APPLETON & CO. Have now ready (Companion to the "Women of the Bible,") Women of the Old and New Testament. A series of 18 exquisitely finished Engravings of female characters, with descriptions by American Clergymen. Edited by E. B. Sprague, D. D. One volume, imperial 8vo, elegantly bound, price $7; antique morocco, $10; paper mache, $12; colored plates, $15.

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LITTELL'S LIVING AGE, No. 291, 12½ cents.

CONTENTS.

Fontenelle on the signs of Death,	Quarterly Review.
There and Back Again—Chs. 16, 17,	Tait's Magazine.
Growth of the Metropolis,	Spectator.
The Sachems of the Revolutionists,	"
The Drama of the Criminal Court,	"
Old Bailey Ladies,	Punch.
Canadian Annexation,	Spectator.
Dismissal of the French Ministry,	Examiner.
he Reception due to Kossuth,	Walter S. Landor.

Short Articles.—Chinese in California—Lola Montes.
Poetry.—To Frederika Bremer—Shakspere Readings, &c
Illustration.—"May the evening's diversion bear the morning's reflection."

Published weekly at six dollars a year by
E. LITTELL & CO., Boston,
And sold by Dewitt & Davenport, Tribune Buildings, New York.

SWORD'S ALMANAC.—*CORRECTION.*—The Publishers regret the occurrence of two errors on page 4, in attaching the names of the Rev. I. H. Tyng and the Rev. Henry McVickar to the Diocese of New York.—Neither having been returned to them by *any Diocese*, and both residing in New York, gave rise to the mistake, which they regret. Dec. 4, 1849.

THE WHOLE DUTY OF MAN.—The Whole Duty of Man, laid down in a plain and familiar way, for the use of all; with private devotions for various occasions. A new edition, edited by Rev. Dr. Hawkins, of Exeter College, Oxford. Price 75cts.

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Dec. 8, 1849. GEORGE JARDINE.

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FOR SALE.

THE Publisher of a Monthly Church Periodical, being about to remove to the South for permanent residence, offers the same for sale. It has been established and successfully issued for *Six Years;* has a large list of subscribers extending into every State in the Union, and yields a handsome yearly income after paying all the expenses of publication. To a clergyman or layman competent to conduct a popular Church Magazine, the present affords an opportunity rarely to be met with. For terms and further particulars, address, with real name, X. Y. Z., box 1395, N. Y. Post Office. Dec. 5th—1t.

Poetry.

From the N. Y. Tribune.

The Heart of Unbelief.

BY THOMAS L. HARRIS.

Night without star or eve or dawning, gloom
Intense and chill and palpable, lay spread
Where sat the Atheist, lone, within a tomb,—
Pale watcher of the dead!—

Each beautiful Belief whose living form
Within the spirit's Pantheon rose enshrined;
Each Faith whose radiant wing shed sudden morn
Upon the illumined mind;

Each Hope that stood with angel-finger spired
And, pointing to the illimitable sky,
Revealed in tones with inspiration fired
The Soul's great destiny;—

All to that unbelieving heart had died,
Filling with spectral shapes the haunted breast,
And left him in the midnight, sorely tried,
Watching their awful rest.

Grave seemed to shout to grave like deep to deep,
The blind worms revelled in the festering sod,
And a voice came, as death comes following sleep,
"There is no Soul, no God!"

"No Soul, no God!" this wail for evermore
Beat, surging o'er his rigid lips of stone,
Like the wild breakers, on some wintry shore,
Making perpetual moan.

Wondering I gazed and mused and wept the while,
When, lo! a Seraph passed before my face,
And the calm beauty of his peaceful smile
With day filled all the place.

"Would'st know," he said, "why Pain and Fear and Night
With dark and desolate pinions o'er him sweep?
Learn thou that Sin clouds Heaven from human sight:
He sowed as he doth reap!

"Doubt is the eternal shade by Evil cast,
'The vision and the faculty divine'
Fall when the spirit o'er its empire vast
Thrones Appetite and Crime.

"Only the ear in chord with goodness grown,
Hears the full tide of Truth's immortal hymn,
The Heart where living virtues bloom alone,
God's Angels enter in!

"Write the great law in alphabet of flame,
Sound it with prophecy and psalm abroad;
Doubt's awful tempests vail the tents of shame:
The Pure alone see God!"

Selected Matter.

"A Visit to Iona,"

By an American Clergyman.

There are two most interesting spots upon Iona, neither of which can be visited by such travellers as are compelled to satisfy themselves with the short hour allowed by the steamboat. One of them might be easily over-looked by strangers who spend even a day or two upon the consecrated site. There is, perhaps, in the Gaelic designation of the island, an allusion to both of these places, around which so many hallowed associations cluster. Of its four names I, or *Ee, the island*, Iona, Icolmkill, and I-Colmbkill, (I-Cholum—chille,) the last is the most significant, for it at once unites not only the geographical description, but also the name of the founder, and the mode of his life. It signifies, *The Island of Columba of the Cell.* Columba is commonly said to be the Latin name for Colon, but Mr. McVean tells me it is more probably *Malcolm* called by the Gael *Colmb*, from which Columba is easily formed. He is thought to have been related to the king of Scotland and Ireland, but born in the latter country. The venerable Bede informs us that he undertook his expedition in the year 565, at the age of forty-two. One of the most important and interesting points in his whole history, is the fact, that he derived neither his education nor his orders from the Latin, but from the Oriental Church, for he was educated by Thelius, one of the Welsh Bishops, who had been consecrated by the Patriarch of Jerusalem. He died A. D., 597, "in the odour of sanctity," just two years before Austin landed in Kent, and consequently before the Church of Rome had exercised any influence over the British Islands. He followed, therefore, the orthodox, original Apostolic rule of faith, derived from Jerusalem, *the Mother Church*, and like the early British Christians, in Cornwall and Wales especially, he kept Easter with the Oriental Church, and is complained of, by Bede, for this irregularity, as well as for his rejection, or perhaps even his ignorance, of the tonsure, as practiced by Rome. All these and many more circumstances, appear to establish the fact that the Church in Great Britain is of original, Oriental, Apostolic foundation, and had no connection with Rome for many centuries; scarcely, indeed, until the rise of the Papacy under Boniface III., who first claimed to be Universal Bishop in 606; a schismatical and awful claim, which the patriarch John, of Constantinople had made with equal justice, more than seventy years before, and which was first yielded to Rome in the seventh century, not by the Eastern Church, but by the imperial monster Phocas, to establish himself in his usurpation.

It would, perhaps, be absurd to insist on so uncertain a matter as that which now follows, but I will simply remark, that when I was told of the small gold spoons which was discovered, not long since, under St. Martin's Cross, at the time when it was elevated from its falling position, it instantly occurred to me that I had often seen the priests in Greece administer the Communion, the bread and wine mingled together, from such a spoon. This may have been one of the sacred utensils, a relic handed down from the time of Columba, or his successors, and at length deposited for safety, and as a memorial, beneath the Cross. I will only say, that I have no antiquaries may have a stronger foundation than this, on which to rest their theories, and I am quite prepared, and even willing to see some Edie Ochiltree step in upon me and the spoon, as he did at the camp of poor Monkbarns, and say,—

"I mind the biggin o'nt."

It is quite probable that Columba, and the twelve or thirteen priests who accompanied him, expatriated themselves on account of these differences; for the customs of Rome obtained footing earlier in Ireland, than in the large island. The spot where he landed is still pointed out, and is one of the two which I have spoken, as remarkably interesting. It is at the Southern extremity of the island, where a kind of harbour or bay is divided into two parts, by a large rock in the middle, and the whole bay is guarded by small rocky islands, of which four are uninhabited, the largest being Soa, which I have already noticed. The bay is directly opposite the Irish coast, and on the shore, is an elevated mound, which is said to represent the length of the *Currach*, or boat in which Columba landed The place has been called from time immemorial Port 'a Churaich, *the Bay of the Wicker Boat*; and it is a most interesting fact, that similar boats, built of wicker frames, covered with skins or hides, are still used in Ireland, in Wales, and even in parts of Scotland. The name *Corracle*, which is now given to them, is evidently the same with the word *Currach*. There is a boat of this description which was built in this vicinity, and its wicker frame was covered with canvass. The corracle of Columba is said to have been sixty feet long. Such, at least, is the length of the mound, which is shown as the monument erected to commemorate the greatest event that had yet, or has since taken place in the history of the Western Islands, or of Scotland itself. A few stone heaps also erected at a short distance, and of whose intention do not seem to be distinctly understood, there is, however, an absurd tradition among the inhabitants, that they were the fruits of penances, imposed upon persons who were obliged to expiate their sins by erecting such heaps, going upon their bare knees upon the round pebbles, which would approach very nearly to an impossible atonement. While looking at a cave in this part of the shore near the marble quarry, a dove flew out, and its Latin name of Columba, as well as its gentle and peaceful character, seemed a not unapt emblem of the Missionary. Columba and his friends first landed upon an island to the southeast of Iona, which is called Oransa, and is thought to have been named from his pupil, St. Oran, *Oran's Ee*, or *Oran's Isle*.

It might seem singular that Columba should have passed the large and fertile Islay, and even after landing at *Oransa*, which is so near to the island which is probably named Colonsay from himself, should have put to sea again in his open boat, and have sought so rocky and barren a spot as Iona, which lies at a much greater distance, and could offer nothing tempting in its appearance to the band of voluntary exiles. I was meditating upon this, and expressed an opinion to that effect, which brought from Mr. Graham a most interesting fact. He called my attention to a stone heap, which is raised on the highest of the hills at the bay of the Wicker Boat, and which would lie on the left hand of Columba as he approached from the sea. This stone heap is evidently an ancient monument, and bears a most interesting and significant name; for it is still known among the people, and has been so from the earliest times, as *Carn Cul ri Erin*, which signifies, the *Stone Heap of farewell to Ireland*. Literally it signifies *the Back to Ireland*. But now when you ascend to that highest point of the Southern end of Iona, you stand with your face towards Ireland. But the *Constant tradition* connected with this remarkable monument is no less interesting and conclusive; for the people here have always believed that, on landing at Oransa, Columba went up the hill, and finding he could still discover Ireland from that point, he instantly put to sea again; and on landing at Iona, and ascending the hill, Ireland was no longer visible, and here he resolved to remain, and so turned his *Back to Ireland*, bidding Erin farewell.

How impressive the thought that this noble, nay royal Christian hero, had fixed his eyes upon the bleak and barren mountains and the tempest-nursed islands of Scotland, and had resolved to bid farewell forever, to all the distinctions and honor and wealth, which were his birth-right and his portion in his native land, that he might bring the Message of Peace and the Glad Tidings to the nations that were sitting in the darkness of heathenism, in the glens of these northern hills, and in the islands of these wintry seas. Inspired by so high and holy an ambition, it is no wonder that he could refuse the offers of Sigibert, who had before tempted him with the promise of high distinction, if he would remain at the court of France. His own princely inheritance he had renounced for a more enduring and a more glorious crown, when he turned his back even upon his country, and bade farewell to Ireland!

The Bay of the Wicker Boat seems peculiarly appropriate to the landing of a band of Christian exiles, who had left their country behind them, and who were still most doubtful of their reception among the barbarous and roving tribes which they were now approaching. How many affecting thoughts arise in the mind, while standing upon such a spot, and looking out into that bay, and among those rocks, where once a long and light vessel was seen making her way doubtfully, and bringing upon their holy mission, the first self-denying apostles of Christianity to Scotland!—How eagerly and anxiously must they have examined every rock upon their way, almost every wave of the sea, and the sands upon the shore of each island that they passed. After they had once drawn up their light vessel upon the beach, how long they might have hesitated before they resolved to confirm their second choice by a permanent residence; and how closely may they have scrutinized every spot in this rocky and rugged isle, which they were about to render, unconsciously to themselves, an object of attention to all future ages, and of a feeling approaching to veneration, in those, who, like me, should come hither on a pilgrimage across a stormy ocean, and from a distant and yet undiscovered shore! Who that looks out, as I now do, even at midsummer, upon one of those furious storms in whose mists and foam these islands of the northern sea were cradled, and are so often wrapt, can do otherwise than wonder at the enduring hardihood, and admire the noble daring of those Christian heroes, who cheerfully bore not only the war of the pitiless elements, but the more fearful and unpitying dangers, with which they were threatened by the tribes of lawless and violent savages that everywhere surrounded them. Yet they not only went onward, and were undismayed, but they lived, and not only lived, but prevailed. They subdued the strong hearts and the mighty arms, and quelled the violence of savage men, by a message of mercy from the Prince of Peace, and by the glad tidings which they brought from the God of Love They prevailed. They made this rocky island like a light-house in the ocean! They kindled a beacon upon the top of the hills of Iona, which illuminated these dark and storm-nurtured islands of the north, penetrated the wild valleys of Scotland, and cast a gleam of light upon the frozen shores of Norway. In a short period almost all the Pictish kingdoms had embraced the new and humanizing religion; and even England herself confessed the influence of the Culdees, who that day landed from the Wicked Boat in the Bay of the Blessed Island. The isles waited for them, and they gave them His law; the Sun of Righteousness arose with healing in His wings, and scattered the gloom that hung over the nations of the North, till the Gentiles came to His light, and kings to the brightness of His rising. And all this honor was reserved for that little speck in the ocean, upon whose barren rock we now stand—and all this wonderful, but then unknown work began, when the light, wicker, hide-bound boat of the Christian Malcolm was seen making her cautious but faithful way among the rocks in yonder bay, and bending her course to these sands! Here let us now stoop with a feeling of reverence, and gather up a few of those beautiful pebbles, which afterwards became so famous: not, as they were gathered of yore, with a superstitious feeling that they will resist a fancied magic, or are endowed with medicinal virtues; but that we may have some token of remembrance of our visit to a spot which can never fail to interest the feelings of every Christian, till time itself shall be no more, and we come to the blessed land, and to the place of broad rivers and streams, "wherein shall go no galley with oars, neither shall gallants hip pass thereby."

[To be Continued.]

Professor Locke's Electro-Chronograph has been put in operation at the National Observatory in Washington. The Intelligencer of that city gives an interesting description of the instrument, from which we give some extracts below:

The clock case is of fine Italian marble, ornamented with glass panels, set in silver sashes. The dial and hands are like those of an ordinary clock, but the dial is cut out and made a skeleton, for the purpose of giving access to the electrical works behind it. The pendulum is in several particulars a novelty. In order to avoid both magnetism, and, as far as possible, expansion, it is made throughout of glass; to compensate for the expansion even of glass by heat, the weight of the pendulum consists of four large glass tubes, placed side by side, like organ pipes, and filled four or five inches deep with quicksilver. These tubes are held on pivots above and below, and are susceptible of being tightened firmly in their place by screws. The suspension of the pendulum consists of hardened steel cylinders, rolling on jewelled planes made of polished chrysolite, a stone much harder than agate. Most of the delicate motions of the clock are on jewels of the same material.

The electrical apparatus by which the clock performs its functions is novel and interesting, but it is not the intention here to describe it. The mechanism by which the electrical contact surfaces are kept clean and bright is one of the most elegant items. A small platinum cylinder, not half so large as a lady's thimble, is kept constantly revolving with a wiper to keep it clean. This cylinder has also a longitudinal motion, which, by reciprocation, makes the electrical contacts, which occur every second, travel in a spiril which also revolves. The result is, that the contacts are made every second for 36 days without occurring twice in the same place; and even then it is a mere chance if the contacts are recommenced in the same track. Indeed, the old surface will have been wiped off, and a new polished surface presented. This mechanical problem was suggested to Professor Locke by Professor House. Every time a contact is made a slight mark is left, by electrical action, on the platinum surface; and when the spiral revolution has been completed, the cylinder is marked all over its surface by geometric intersections of dotted curves, like the figure-work of a watch-case, but exceedingly minute. These markings are so delicate that they polarize light, and exhibit the iridescence of the "Barton buttons."

The clock contains a duplicate interrupter or electrotome, which may be brought into action when desired. It consists of a little tilt-hammer, pivoted concentrically with the pendulum, and lifted by a little arm, or its equivalent, projecting from the pendulum itself. All the motion taken off from the pendulum by lifting such a lever is repaid again by the descent of the same. Indeed the ascent and descent of this lever becomes mathematically a part of the pendulum action.

There is also in operation at the Observatory, as a part of the Electro-Chronograph, a very useful species of registering the instrument, first suggested by Lieutenant Maury, and carried into execution by Doctor Locke, to whom he communicated the problem of the invention. It is called the Collateral Register. The general principle which it operates does not differ materially from Professor Morse's register. But instead of having only one style or pen, it has five, all arranged in such a manner that when they all strike at once they make five dots in a straight line across the Morse fillet, and about the one-eighth of an inch apart. The Universal Register also connected with the clock, is a large metallic cylinder revolution, and is so modelled by Doctor Locke that it can be used for all kinds of registering known, and some before unknown.—*Phil. North American.*

Advertisements.

☞ The Rev. Henry Dana Ward, having received a unanimous call to the Rectorship of St. Jude's Free Ch. and accepted it, will enter upon the duties of the office next Sunday, 25th after Trinity.

The services will for the present be held at half-past 10 A. M., and at 7 P. M.

REPORT FOR OCTOBER OF THE MUTUAL LIFE INSURANCE CO. OF NEW YORK.—No. 35 Wall st.

Nett Accumulated Fund, 1st August, 1849, exceeding 872,000 dollars.

This institution, during the month of October, issued one hundred and twenty-four new Policies, viz:

To Merchants & Traders,	37	To Physician	1
Mechanics	17	Clergymen	3
Manufacturers	2	Teachers	2
Farmers	1	Students	5
Lawyers	2	Captains	3
Clerks	16	Hotel Keepers	1
Brokers	9	Officers in the Army	1
Engineers	1	Other occupations	23
	85		39
			85
Lives insured			124

JOSEPH B. COLLINS, President.
ISAAC ABBATT, Secretary.
MINTURN POST, M. D., Physicians. Nov 1—2t

REPORT FOR OCTOBER OF THE NEW YORK LIFE INSURANCE COMPANY, Formerly the Nautilus. Office 68 Wall St.

This Institution during the month of October, 1849, has issued One Hundred and thirty Policies, viz.:

To Mechanics	35	To Students	2
Farmers	18	Teachers	3
Merchants	18	Officers of U. S.	2
Manufacturers	15	Mariners	2
Clerks	12	Laborers	2
Shipmasters	6	Ladies	1
Lawyers	5	Other parties	7
Physicians	3		
	112		18
			112
Lives insured			130

MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice President.
PLINY FREEMAN, Actuary.
MEDICAL EXAMINERS.—George Wilkes, M. D., Cornelius R. Bogert, M. D. In attendance at the Office daily from 12 M. to 1 P. M.

REPORT FOR OCTOBER.—The Mutual Benefit Life Insurance Co., No. 11 Wall-st., have issued, during the month of October, 1849, Sixty-one new Policies, viz.:

To Merch'ts and Traders	26	To Teachers	2
" Manufacturers	6	" Professors	2
" Mechanics	7	" Farmers	2
" Physicians	2	" Public Officers	2
" Clergymen	2	" Sea Captains	3
" Ladies	1	" Lawyers	2
" Cashier of Bank	1	" Agents	3
	45		16
Total new policies in October.			61
Surplus of the Company exceeds			$800,000

ROBERT L. PATTERSON, President.
BENJAMIN C. MILLER, Secretary.
JOSEPH L. LORD, Agent.
James Stewart, M. D., Medical Examiner, residence No. 3 Abingdon Square, at the office daily from 2 to 3 o'clock. Nov 1

FIRE INSURANCE

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which will be insured on terms as favorable as any other office, at the usual rates.

WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

ADVENT TO WHITSUNDAY.

QUESTIONS On the Gospels, for the several Sundays through the year, Vol. 1—Advent to Whitsunday. By the Rev. R. B. Claxton, D. D. These questions have been thoroughly revised by a number of the Clergy.

Just Published by
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137 Broadway.

TEACHER WANTED.—Wanted, in a limited and select School for Young Ladies, in the South-west, a Lady thoroughly competent to teach French and Drawing. She must be able to speak the French fluently, and with a pure accent. A middle aged Church-woman would be preferred. Address "Ashwood," at the office of the Churchman, with references, and with terms of salary, exclusive of board, &c. Particulars in regard to the situation can be obtained at this office. Dec. 1, 1849—6t

PRIVATE TUITION.—The Rev. J. A. Spencer, M. A., of Columbia College, N. Y., has resumed his classes for Private Tuition. He has an hour or two to spare at present. The branches taught embrace the Greek and Latin Languages and Literature; Greek and Roman Antiquities, History, Geography, Mythology; English Literature in general; the Mathematics; Natural Philosophy, &c. &c. Residence 97 Amos street near Fourth. Dec. 1, 1849—tf

WANTED, A YOUNG MAN As assistant teacher in a Church School for boys in the vicinity of Baltimore. One who is a communicant, and can bring satisfactory testimonials as to capability and character would secure a good home in a christian family and receive a moderate compensation. The situation would be peculiarly desirable to a candidate for Holy Orders, who could feel any proper interest in the great importance of Church Education. For further information apply to the editor of the Churchman, or at once address G. T., Box 138 P. O. Baltimore. Nov. 24, 1849.

BURLINGTON COLLEGE.—The Winter Term will commence on Thursday, November 1st. Early application should be made to the Bishop of New Jersey, or to the Rev. Jas. W. Bradin, Burlington, N. J. Sept 22, 2m.

WANTED a situation as Chambermaid by a church woman who can give good references. Apply at 61 Clinton Place. Sept. 29th—tf

COLLEGE GRAMMAR SCHOOL,—Brooklyn.—The undersigned, having received encouragement from numerous sources, have established in the city of Brooklyn, near the Heights, an institution for the educating and training of Boys for professional and *commercial* life.

This institution is called "The College Grammar School," and is designed to embrace the thorough moral and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the Teachers can attain that object.

To accomplish this plan more effectually, and to accommodate their friends not residing in Brooklyn, in addition to the regular Day School, the Teachers will receive into their common household, where they will be under their constant care, and the attention of a competent matron, a limited number of Boarders.

In undertaking the arduous labors, which a thorough education on such a basis demands, the undersigned Teachers rely confidently on their experience in that mode of instruction which makes the moral and religious welfare of the pupil the object of anxious attention and unwearied care.

In the Classical, Mathematical and Commercial Departments, they propose a high standard of excellence; to which, they trust, the varied experience of many years and assiduous labors, will enable them to attain.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life.

No pupil will take a position in Class without a thorough examination in the first principles of the studies pursued.

Attention given daily to Reading, Writing, Spelling and History.

PRIMARY DEPARTMENT.

Particular attention will be paid to the Primary Department, and no exertion will be spared in drilling the younger pupils before advancement to the higher classes.

LOCATION.

The site selected for the School is at the new building, corner of Atlantic Street and Clinton. The boarding department is in the new house, No. 300, State Street, (College Place,) near Bond, a quiet and retired part of the beautiful city of Brooklyn, easily accessible from the Metropolis or from neighboring cities.

SESSIONS.

The Scholastic year will be divided into four terms, commencing on the 1st of May, 1st September, 15th November, and 1st February. There will be a summer vacation during the month of August, and a week's recess during the Christmas Holidays.

TERMS.

Boarders will be charged $75 per quarter for Board, washing, &c., and for full course of Tuition in every branch, including attendance upon Scientific Lectures Day Scholars will be charged $20 per quarter for full classical course, including the modern languages.

For the English course, with the modern languages, the charge will be $15 per quarter.

The Tuition in the Primary Department will be $6 per quarter.

Payments will in all cases be expected quarterly in advance.

Instead of the usual mode of boys furnishing their own bed, &c., an entrance fee of $10 will be received, if preferred. Each boarder's towels, clothing, &c., must be legibly marked with the owner's name.

It is desirable that each pupil should be provided with a uniform dress suit, consisting of blue cap, roundabout and pantaloons, with silver buttons.

Any further information may be obtained by addressing either of the Principals, College Grammar School, Brooklyn, L. I.

EDMUND B. TUTTLE,
Principal of the Commercial Department.
LEFROY RAVENHILL, A. B., M. D.,
Classical Teacher.
PIOTR KOWALEWSKI,
Teacher of the Modern Languages.
MRS. MARY H. THOMPSON, Matron.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D. D.; Right Rev. Alonzo Potter, D. D., LL. D.; Rev. W. A. Muhlenberg, D. D.; Rev. Samuel Seabury, D. D.; Rev. Benjamin C. Cutler, D. D.; Rev. Francis Vinton, D. D.; Rev. Wm. H. Lewis, D. D.; Rev. J. B. Kerfoot, College, St. James, Md.; Rev. Horatio Potter, D. D., Albany; Rev. Wm. L. Kip, D. D., Albany; Hon. Hamilton Fish, Albany; Hon. Wm. H. Seward, Auburn; Rev. John S. Stone, D. D., and Rev. Jacob W. Diller.

New York.—Hon. Ogden Hoffman, Daniel Leroy, Esq., George P. Morris, Esq., N. P. Willis, Esq., Isaac O. Barker, Esq., John C. Cruger, Esq., Benj. A. Mumford, Esq.

Brooklyn.—A. Crittenden, A. M., President of Female Academy; J. Arlington Bennett, LL. D.; Daniel Embury, Esq., Richard Upjohn, Esq., Charles Congdon, Esq.; E. Whitehouse, Esq., D. H. Arnold, Esq., Rollin Sanford, Esq. Jesse C. Smith, Esq., Geo. Hastings, Esq, Edgar J. Bartow, Esq.

Newark.—Joel W. Condit, Esq., C. M. King, Esq.
August 25—3 mos.

SCHOOL FOR MORAL DISCIPLINE

This School is situated at City Point, opposite Fort Independence, commanding a beautiful view of the harbor, islands and shipping, and enjoying a most pure and exhilarating atmosphere.

Studies.—The regular studies are the Elementary and Higher Branches requisite for a thorough English Education, including Singing, Book-Keeping, Exchanges and Navigation.

Extra studies are the Ancient and Modern Languages, Instrumental Music and Drawing.

Conditions.—Boys are received for a period of not less than six months, nor under the age of six years. The boys, while members of the school, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.

The expenses are $3 00 per week, or $78 00 per term of six months, payable in advance. All expenses for board, tuition, books, (except for extra studies) stationary, washing, mending, medical attention, &c., are included in the foregoing charge.

Extra studies, $5 00 per term, for each branch, (in classes) except Music and Drawing, which are $10 per quarter.

The School is under the supervision of a Visiting Committee, consisting of Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.

References.—The gentlemen of the visiting Committee. WILLIAM BRADFORD.

☞ All communications should be addressed to William Bradford, Principal of School for Moral Discipline, City Point. aug 11 tf.

FAMILY SCHOOL

FOR The Education of Young Ladies, Lilac Grove, New Hartford, Oneida Co., W. N. Y. Miss Mary Proal, Principal, The Rev. P. A. Proal, D. D., Visitor.

This Family School for Young Ladies, which has been in successful operation for several years under the late Mrs. Eames, will be continued in its former location.

Its site in the village of New Hartford,—3½ miles from the city of Utica—affords a healthy and delightful residence, while its ample grounds supply every requisite facility for exercise and recreation.

Miss M. H. Eames, will have the general oversight of the domestic arrangements. The pupils will be under the care of the principal; aided in the several departments by competent assistants.

Strict attention will be given to the physical education of the pupils, by such exercises as are calculated to promote health, and impart ease and grace to the manners.

The course of study will include all the branches of a thorough English education—the modern languages, music, drawing &c.

The terms for board, tuition, (including lessons in drawing,) bed, bedding, washing, &c., will be, (payable semi-annually in advance,) $150 per annum.

Music, (with the use of Piano,) $10 per quarter.

French and Spanish, each $5 per quarter.

The year commences, as heretofore, on the first of September: but pupils will be received at any time during the term.

REFERENCES

Reference may be had, by permission, to the Rt. Rev. W. H. DeLancy, D. D., LL. D., Geneva, N. Y., Rev. J. F. Schroeder, D. D., New York City, and Rev. George Leeds, Utica, N. Y. n10—eow3m

BOARDING SCHOOL FOR YOUNG LADIES, Under the immediate supervision of Bp. Potter. Mrs. A. C. Tilghman, Principal, 313 Walnut St. Philadelphia.

The fall term of this school will commence on the 3rd day of September.

Terms $300 for the session of ten months, vacation, July and August. Farther particulars may be obtained by addressing Mrs. Tilghman.

At the request of several parents, a class of *Day Scholars* is forming. The number being limited, early application must be made, and as the different studies are to be promptly entered on, it is very desirable that all the pupils should be in readiness.

Terms for *Day Scholars*.—$35 for the term of five months.

REFERENCES.

Rt. Rev. Bp. Potter, Rt. Rev. Bp. Whittingham, Rev. Dr. Morton, Rev. Dr. Hare, Rev. Dr. Wyatt, M. D., Rev. J. B. Kerfoot, M. D., Thos. Dunlap, Esq., W. Rawle, Esq., Horace Binney, Esq., J. R. Ingersoll, Esq., J. M. Scott, Esq, H. J. Williams, Esq., Hon. E. F. Chambers, M. D., Rev. W. H. Odenheimer. Sept 1—tf

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, Miss Ayres, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September, A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES;

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

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Scripture Reading Lessons for Young Children, Part I, $5 00 per hundred; Part 2, $6 00 per hundred; Part 3, $5 00 per hundred.

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The Early Called.—A gift for bereaved parents. By Rev. W. H. Lewis, D. D. Sup. Edition. Muslin, 37 cts. smaller Edition, paper, 12½ cents.

The History of our Blessed Lord.—In Easy Verse. With beautiful lithographic illustrations, &c. Muslin, 50 cents; fancy paper covers, 31.

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PERIODICAL.

The Children's Magazine, monthly publication, 24 pages, 18mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and fifty copies for $10; payable always in advance.

☞ Address all orders for Books, and all remittances to
DANIEL DANA, Jr., Agent.
March 3, 1849. Church Depository, 20 John St.

ORGANS.

HENRY ERBEN, 172 CENTRE ST has constantly on hand Church and Parlor Organs of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

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Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For farther particulars, enquire at the Manufactory.
New York, August 4, 1849. tf

THE CHURCH REVIEW AND ECCLESIASTICAL REGISTER.

REV. N. S. RICHARDSON EDITOR, NEW HAVEN CO.

A QUARTERLY REVIEW, conducted with great ability, and occupying a field in Church Literature hitherto unoccupied. This work contains a vast amount of useful matter to all Churchmen. In addition to its 150 pages each No. of valuable reviews, essays, extracte from valuable works, &c., &c., it has a full summary of Home and Foreign Intelligence. The reading matter is alike interesting to all classes of readers, having the approval of the Bishops, Clergy, and Laity generally. No Churchman who has any desire to keep well "posted up" in Church literature and Church intelligence should fail to take this work. It forms a splendid octavo volume to bind annually, and is a valuable acquisition to any library worthy of preservation.

Terms $3 per annum single volume, or $5 for two volumes, payable in advance, and delivered free of postage at Messrs. Stanford and Swords, 137 Broadway, New York City.

The first volume furnished if wanted.

All communications to the subscriber, addressed to the care of Messrs. S. & Swords will be promptly attended to.
ANER BRADLEY, Soliciting Agent Northern and New England States.
New York, Nov. 12, 1849.—tf

BOARDING SCHOOL FOR BOYS, At New Canaan, Conn.

The summer term of this school will close on the 1st Octoper, when there will be a few vacancies.

The winter term commences on the 1st November.

Parents, contemplating placing their children at Boarding School, may find by reference to those who have been its patrons for a series of years, this to be such as they will be pleased to patronize.

Reference may be made to Mr. Andrew M. Harper, No. 92 Front St., N. Y., Benj. W. Davis, corner of Fulton and Hicks, Brooklyn, J. N. Wyckoff, 109 Wall St., N. Y., of whom circulars may be obtained, also at Nos. 20 and 12 John St.

Application may be made to the Principal,
Aug. 25—3m§ D. S. ROCKWELL.

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 35 Wall street.

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Policy holders, whether for Life or shorter terms, participate in the whole of the profits, in accordance with the terms of the Charter.

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The cash principle adopted by this Company secures to the parties, for whose benefit the insurances are effected, the whole of the advantages, without subjecting them to the heavy drawbacks of accumulated premium notes.

Persons may effect insurance on their own lives and on the lives of others. A married woman can insure the life of her husband, which will inure to the exclusive use of herself, or of her children.

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MINTURN POST, M. D., Medical Examiner—who attends at the office daily from 11 to 12 o'clock.
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August 18—tf

MUTUAL BENEFIT LIFE INSURANCE COMPANY, No. 11 Wall street.

This Company has been in existence nearly four years, and its Surplus is now, (March 1, 1849,) over $700,000, showing a business unparalled.

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Premiums are payable annually, but may be paid semi-annually or quarterly, and parties taking Life Policies may, when the premiums amount to fifty dollars, if they prefer, give their individual notes for one-half the annual premium, upon which they are required to pay six per cent interest.

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CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, has been in successful operation for the last five years, under the direction of the Rev. W. H. Paddock, who has now retired. Its present rectors, however, trust that nothing of its former good reputation will be diminished, for they are resolved to spare no pains in making the Institution in all respects what it should be.

It is situated in the village of New Hartford, Oneida Co., N. Y., about three miles from Utica, and is at once retired, healthful and easy of access. The building occupied is the spacious mansion of the late Judge Sanger.

The Institution is designed to furnish a thorough elementary education to a *limited* number of youth. The course of Instruction is divided into three departments, Primary, Higher English, and Classical; and will prepare the Student for College, or for active business. The government is strictly parental. The religious instruction of the family is under the particular supervision of the Rectors. Particular attention is also paid to physical education. The academic year commences on the *first of September* and closes on the *last of June*; but pupils may be received at any time when there are vacancies. The terms are $150, payable always in advance, one-half upon admission, and the remainder at the end of five months. This will include all the branches taught (except Music, Drawing, and the Modern Languages,) Board, Washing, Mending, Bed, Bedding, Fuel, Lights. For particulars apply to

REV. M. MOODY, } Rectors.
REV. E. PUNDERSON, }

REFERENCES:

Rt. Rev. W. H. DeLancey, D. D., LL. D., Geneva; Rt. Rev. T. C. Brownell, D. D., LL. D., Hartford, Ct.; Rev. S. F. Jarvis, D. D., LL. D., Middletown, Ct.; Rev. B. Hale, D. D., President Geneva College; Rev. J. Williams, D. D., President Trinity College; Rev. J. Hall, Ashtabula, Ohio; Rev. J. V. VanIngen, D. D., Rochester; Rev. P. A. Proal, D. D., Utica; Rev. S. R. Johnson, D. D., Brooklyn, New York; Rev. George Leeds, A. M., Utica; Rev. W. H. Paddock, A. M., New Hartford; Rev. Alex. Varian, A. M., Rev. Loyd Windsor, A. M., Cleveland, Ohio; Rev. W. Payne, A. M., Schenectady; Hon. J. W. Allen, Mr. L. Handerson, Mr. H. L. Smith, Cleveland, Ohio.
Aug. 18,—tf

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New-York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537 lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

Theodolites, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.
West Troy, March, 1849.
George H. Swords Agent, 116 Broadway, N. Y.
m26tf

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description, with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

HENRY PILCHER,
Corner of Centre and River streets, Newark, N. J.
November 11

LIGHTNING RODS.—Orders for A. M. Quimby's improved lightning rods, addressed to him at his residence in 27th St., between 2d and 3d Avenues, New York, will receive immediate attention. When the building to be protected is at a considerable distance, a description of the same, including one or two rough sketches, such as a plan of the roof, showing the position of the chimnies, ridges, &c., is required, and the rods and fixtures are then forwarded, with written directions for putting them up. March 24—tf

CLERICAL TAILOR.

NELSON JARVIS would respectfully inform the Rev. the Clergy of New York, "and throughout the United States," that he has removed his establishment from No. 130 Broadway, to No. 120 Bleecker, corner of Wooster street—where he continues to make up Cassocks and Robes, in addition to the regular business of his profession; and will duly appreciate a continuance of those favors which he has so long received from them.
May 19.

SCHOOL, Mathematical, classical, &c., under the care of the Rev. Isaac Peck, will re-open on the first Monday in September, at No. 36 Amity street.
Sept 1—3m

THE CHURCH ALMANAC FOR 1850 is now ready, containing, besides the usual matter, full statistics of the several dioceses, and a correct list of the clergy.
THOMAS C. BUTLER,
P. E. Tract Society Depository, 20 John st., N. Y.
Sept. 15—tf

FOR SALE, A file of the Churchman from the year 1834 to the present time unbound.
Apply at this office.
Sept 29—tf

THE CHURCHMAN Is published every Saturday, at No. 12 John St. Terms, $3 per annum, payable in advance. Sept. 8.—tf